



~~Volume~~ I

Serial 7

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THE
Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW
 OF CHRISTIAN MISSIONS

NOVEMBER, 1917

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A CROSS STREET IN WUHU
See "*The Missionary District of Anking*" (page 739)

The Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

ARTHUR S. LLOYD, Editor

CHAS. E. BETTICHER, Associate Editor

VOL. LXXXII

November, 1917

No. 1

In order that the Board may help the Church maintain its good record of the past two years and end the year without a deficit, the treasurer's books will not be closed until November 14th—the day after the meeting of the Executive Committee.

THE PROGRESS OF THE KINGDOM

BY the time this is published the Church will know whether she has borne steady witness to her faith in her Mission or whether she has allowed herself to be carried away by the intense excitement of the present. We do not allow ourselves even to admit there is danger of failure as all would share the humiliation of seeming to fail at such a time. Many have been inoculated by the virus of that philosophy which would eliminate things spiritual from human affairs. It would be almost cruel of the Church even to seem to waver.

If a definite challenge were thrown down to the people who are baptized into the name of our Lord they would rally to His cause with the same unanimity and enthusiasm with which they have responded to the nation's call to champion the cause of human liberty. It will be for blessing to the nation if the Church has realized that the time we live in offers such a challenge and has risen to the opportunity given her to direct the world's thoughts towards Him Whose life is the light of men.

Meantime this dreadful war is doing much to enlighten Christians and to enlarge their understanding. One does not need to be a prophet to be able to say that once peace is vouchsafed to the earth men will understand as never before that nations cannot be sufficient unto themselves. Sharing common danger and suffering brings men very near together, and today men assembled from every part of the earth share with our very own the dangers and suffering which will be rewarded by the preservation—let us hope the final establishment—of civilization in the earth. There would be something definitely wrong in one who could read without emotion of the fidelity showed by Chinese and Indians and Africans who are helping to make the world safe for democracy. And after the trouble is passed and all the nations have turned to the more human task of making democracy safe for the world, there is little danger that the abomination will survive which once tempted men to believe that one nation could develop while other nations were helpless and hopeless.

A LUNCHEON given in New York to Viscount Ishii on his recent visit by gentlemen who believe that the nations will be knit together by common ideals more surely than by selfish interests, was like a shadow of coming events. Judge Gary, who presided, spoke of the evident goodwill which he himself had observed among the Japanese people towards Americans, and declared that this if nurtured is of itself enough to insure permanent friendship between the two nations, enabling them to co-operate in striving for the betterment of mankind. Senator Root, after describing the appalling success with which a whole nation has been led away from the ideals of Christian civilization through their being imbued with a false philosophy, used this as an illustration to show how Japan might be helped to value American ideals through the gift to that people of our best in science and education. Mr. Fellowes Morgan told of what it is hoped may be done towards bringing to pass such living contact between the two nations, and Viscount Ishii applauded what had been said with the earnestness one might expect from so far-seeing a statesman. It was as if one were hearing read a page from the book of the future when the dim understanding of our Lord's gift to mankind shall have been replaced by clear apprehension of His will concerning His Kingdom, and when the pathetic little things His body has been doing in His name, calling them "missions", shall have been replaced by enterprises worthy to bind together in one all the Family of God.

Perhaps the chief reason why Christian civilization has hitherto been so *not-Christian* is because Christians have never been able to believe that our Lord revealed a living principle when He said "a man's life consisteth not in the things that he possesses". Maybe when the war has burned away the barriers which have kept the na-

tions apart, Christian men will discover the real value of the things they possess in the opportunity these give to help bring the knowledge which is in Christ Jesus to their brethren who have not received it. Some are tempted now to be discouraged because men lavish wealth on things relatively unimportant while they seem to forget the truth on which permanent institutions must rest. But we ought to remember that while those nations which have seen the Revelation have been advancing at a tremendous pace, the Church has been content to let the principles which she was sent to proclaim to the whole earth be lost sight of, while she has been busy with speculations concerning the truth committed to her.

JUST in proportion as we are jealous for the cause of the truth and of human liberty and of all the other good things that it is the duty of the Church to proclaim to mankind, shall we be zealous for the best interests of our nation, called as it has been to devote itself to the cause of humanity. And as our devotion is given instinctively to our most precious possessions, our hearts are most keenly touched by the call to help safeguard the men and women who have given themselves to the various arms of the nation's service. They must by all means be cared for that they may come home stronger and braver and better people. Those who have showed such complete self-abnegation, have the right to demand that we help towards this.

So it was with a general feeling of gratitude that we heard that the Presiding Bishop had appointed a War Commission whose duty it should be to co-ordinate and so render more effective all the efforts being made in the Church to lend a hand. But specially grateful was it to learn that this Commission has had laid upon it the obligation to see to it that her children are not deprived of the Church's ministra-

tions because they have left their homes and enlisted in some arm of the nation's service. It would be difficult to think of circumstances under which it would be greater hardship to be deprived of the Blessed Sacrament than in camps and hospitals, but this is just what would happen if some such agent as this commission were not made responsible to prevent it. Men of the Brotherhood of Saint Andrew are in all the camps; women of the Guild of Saint Barnabas in all the hospitals. These will be drawn together for their mutual encouragement and for the encouragement of those who share their work. It is pleasant to think that they will not be left to strive alone, since the commission has the authority to call to its assistance priests specially apt for the work, who will bring to the workers in the strain to which they are subjected the help which the Blessed One Himself provided. Interesting light is thrown on what this will mean to those at the front by letters from a French priest who has been in the trenches since the war began, in which he tells how the men who are finest and most courageous and who inspire their fellows with fortitude and daring are the men who regularly make their Communion.

Not the least blessing that attends times of severe testing is the opportunity afforded everyone to find out just what is the greatest thing in the world for him. The creation of this War Commission will turn out to be a very real opportunity for each one of us to do just this thing. The most critical test of the commission's usefulness will be the wisdom with which it helps the men in the camps. The commission will depend on the help of the Brotherhood of Saint Andrew, and to make its work effective the Brotherhood will require quite a number of men who are conspicuous for their ability and success as well as for their spiritual understanding. There are many such in the Church who hereto-

fore have as a matter of course devoted themselves to commerce or to some profession, more or less absorbed in their own interests. Such men cannot lightly turn aside from the question—"If another can forget all his interests for the sake of the country's security; why should not I for the time being let my interests wait while I do what I may to help him keep himself?" It is a matter of common knowledge that the great danger confronting the army is not the danger of battle.

For the women also the same question arises. The nation's security requires that the enlisted men shall live in a clean atmosphere. Upon the women who are strong and who live in the vicinity of the camps, this responsibility will press most immediately, but every woman in the Church can lend a hand towards insuring the country's safety by helping those upon whom the burden rests. By every means those who are strong must show their patriotism now by helping all women to understand that they have it in their power to forward or obstruct the cause to which the nation is devoted. Patriotism and Faith unite in calling us to save our brethren; and the occasion lays this duty specially on those to whom most has been given.

It is to be hoped that the War Commission will see its way to add to its duties the care of the American congregations in Europe, which have suffered so much. Their record, especially that of the church in Paris, is such as to make all Americans tingle with pride, and yet the Church in this country as a unit has extended them no help. The only aid that has gone to these has been that rendered by individuals, largely due to the sympathy of the editor of *The Living Church*. The whole Church owes him gratitude, but blessing would come to those congregations and to us also if by our concerted action we should make them feel they had behind them

the whole strength and devotion of the American Church.

It is to be hoped also that the War Commission may be made able to extend to the ancient Churches in the East practical expression of the sympathy of this Church. It is almost miraculous that the Church in Armenia has not been obliterated. The tortures she has suffered are beyond our power to appreciate, but here also no sign of fellowship has been showed except from individuals and congregations whose hearts have been touched by the misery she endures.

The Church in America for its own sake needs to be drawn together so that every member of it may learn how to think and act as a member of our Lord's Body and not as an isolated individual. It may be that in His mercy God has laid the anguish of these our brethren upon our hearts that through the necessity for concerted action on their behalf we may learn to think and act together. If such a result should follow, the effect would be cause for rejoicing. For it is certainly true that this Church will not be able to render the service which it will be hers to render now or when peace shall reign unless we can learn how to get together so that with one accord and with a common purpose we may unite to do what needs to be done. The War Commission represents the faith and charity of the whole Church. It should have the cordial and united support of everyone.

FOR years the Dominican Republic has been pleading that the American Church might come to its aid. Several years ago the Board of Missions made appropriation that a man might be sent there who representing the bishop-in-charge might minister to the people of the Anglican Communion. To find the right man has been a real difficulty, but at last he has offered himself and the outlook is full

of hope for the future of this newest branch which the American Church has planted. Early in the year the Reverend William Wyllie, late arch-deacon of Jacksonville, will sail for the city of Santo Domingo, where he will probably make his residence. Let him be encouraged and strengthened by the assurance that he is sustained by the affection and prayers of the whole Church. After he has been in the island for a sufficient time to know the conditions he will return to tell us what he has found there and how we may strengthen the Church in the republic. His story will be full of interest. His return will be looked forward to with eagerness as we realize how closely are bound together the future development of our own country and that of the republics south of us.

THREE messages of distress have come to the Board of Missions. A disastrous frost in Mexico threatens famine. (See page 773.)

The bishop of Cuba reports that on October first the Isle of Pines was swept by a hurricane which almost destroyed our buildings at Santa Fé and seriously damaged the churches at Columbia and Santa Barbara. He must have relief immediately, that the Reverend Mr. Decker may be able to go on with his good work.

A like cable from the bishop of Tokyo reports that on October second a typhoon damaged our mission buildings to the extent of \$15,000. The Church in Japan is not strong enough to meet such a disaster unaided; and their difficulty is increased because relief must be had at once.

Particular information will be published with regard to all of these acute demands. Meantime on the basis that those help twice who help quickly, it would be well for all who are able, to send their offerings for relief to Mr. George Gordon King, 281 Fourth Avenue, New York.



THE SANCTUARY OF MISSIONS

FROM all Thy saints in warfare, for all Thy saints at rest,
To Thee, O blessed Jesus, all praises be addressed.
Thou, Lord, didst win the battle that they might conquerors be;
Their crowns of living glory are lit with rays from Thee.

Apostles, prophets, martyrs, and all the sacred throng,
Who wear the spotless raiment, who raise the ceaseless song;
For these, passed on before us, Saviour, we Thee adore,
And, walking in their footsteps, would serve Thee more and more.

Then praise we God the Father, and praise we God the Son,
And God the Holy Spirit, eternal Three in One;
Till all the ransomed number fall down before the throne,
And honor, power, and glory ascribe to God alone.

—Earl Nelson.



THANKSGIVINGS

WE thank Thee—
For the testimony for Christ and His Church being borne by the bishop of Anking and his staff in the midst of China.

For the vigor of our missionaries returning to their fields, and for their zeal in taking up the former tasks.

For the forty years of Saint Margaret's School, Tokyo.

For the safe return of Miss McKnight to her work in Mexico.

For the meeting of the synod of the Pacific in a missionary district, and for its great missionary character.

For added testimony of the practical interest in and generous support of missions on the part of men when they know.

INTERCESSIONS

WE pray Thee—
That the Church in China may be blessed and enlarged, and that Thy coming may be hastened because of the work of Chinese Christians.

That the effort which is being made in Porto Rico to teach the women self-help may have Thy blessing.

That the remote corners of China may know the Gospel of Jesus Christ.

That Kumagaya's need may be answered in full and quickly.

That help may be sent to those suffering from the famine in Mexico, the cyclone in the Isle of Pines and the typhoon in Tokyo.

That more intelligent interest may be taken in the Italians who have come to our shores, and that those who are working for and with them be given encouragement.



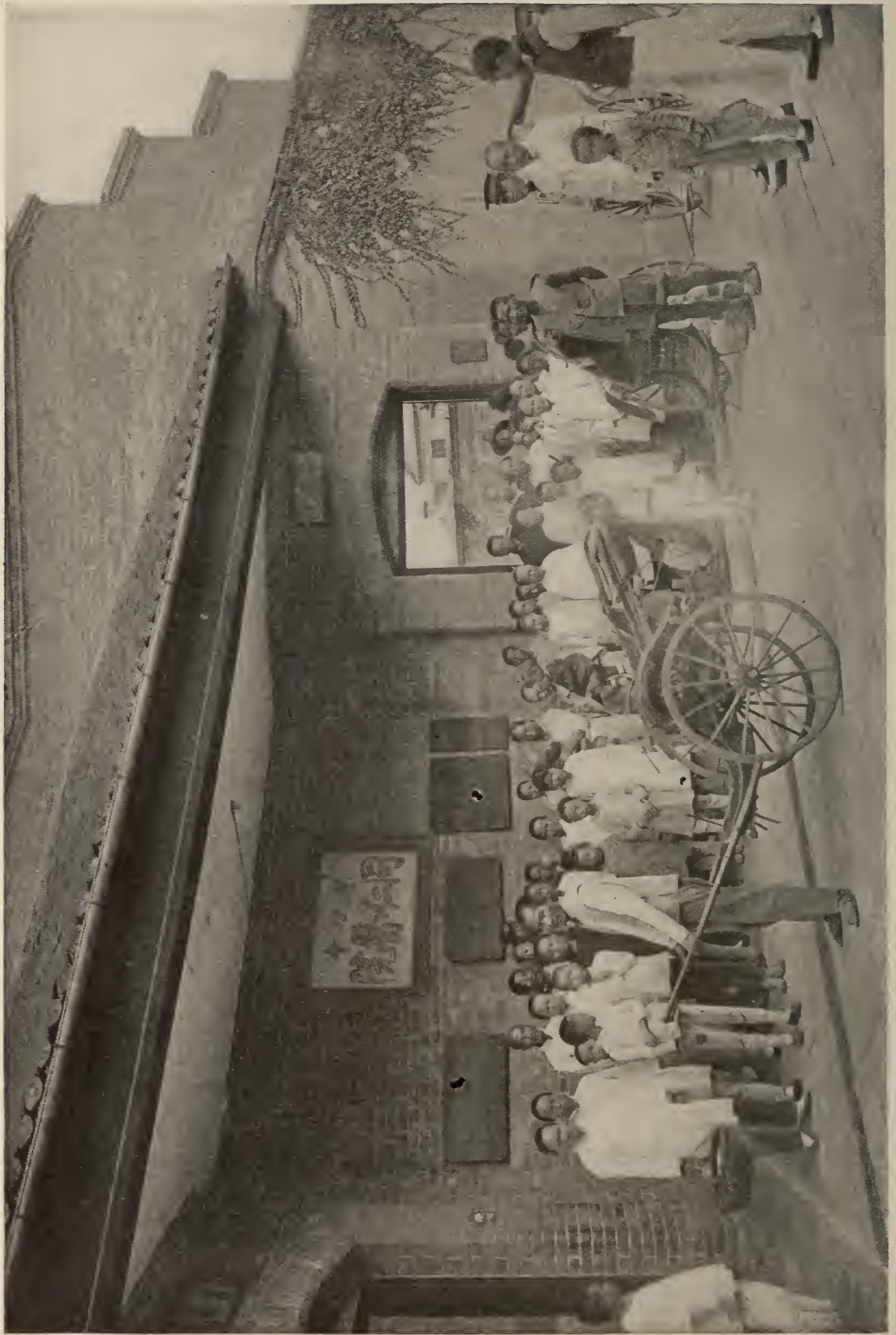
FOR OURSELVES AND OUR ALLIES

OUR ALMIGHTY Lord, who art a most strong tower to all those that put their trust in thee, to whom all things in heaven, in earth, and under the earth, do bow and obey: Be now and evermore our defence; prosper the forces of our Country and of our Allies; decide the issues of this war according to righteousness; have mercy on all the wounded, our own and of the enemy; succour the dying; comfort the bereaved; cheer the anxious; uphold the faith of thy servants, and give peace and lasting concord. Hear us, O Lord, from heaven thy dwelling place, and when thou hearest, forgive; through the mediation of thy Son, Jesus Christ our Lord. Amen.

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OUTSIDE THE GATE OF SAINT JAMES'S HOSPITAL, ANKING



AN OLD BRIDGE

THE MISSIONARY DISTRICT OF ANKING

By Bishop Huntington



SAINT PAUL'S,
KIUKIANG

THE missionary district of Anking comprises the province of Anhwei and that part of the province of Kiangsi lying north of the twenty-eighth parallel. That does not mean very much to most people in the United States but it means a great deal to us who are trying to plant the Church here. The total area is nearly 90,000 square miles, about equaling the area of New York and Pennsylvania. The population is about 31,000,000, not much less than that of all the Atlantic states. This population, too, is mostly rural so that a few strong centers in great cities will do little toward solving the problem. There is only one city of the first class, Nan-

chang, the capital of Kiangsi, which has a population of not less than 500,000 (of course we have no census, so it is impossible to be accurate). There are but three other towns with over 100,000: Chintehchen with over 200,000, Wuhu with about 150,000 and Anking with 100,000. It is a land of small towns and villages, especially villages.

A little more detailed description of the various regions may be of interest. Across the northern part of Anhwei runs the Hwai River. It is the southern boundary of the great plain of North China. North of it the country is almost flat and very fertile in good years, having the staple crops of the north: wheat, beans and millet. It is over-populated and the people are very poor, still they would get along well enough except for frequent floods and occasional drought. There have been more famines in this region in recent

years than in any other part of China. Our Church has no work here but it is more or less occupied by other missions—the Presbyterians, China Inland Mission and the Baptists. The Romanists are also there—and everywhere else.

The second region is between the Hwai and the Yangtse. It is mountainous in the west, the mountains running in some places as high as 7,000 feet, and hilly in the east. It is not nearly so populous as the north nor is the soil so rich. Rice is the staple crop and wheat, beans, millet, hemp, and some tea are also raised. There is a good deal of land in small pine trees but they are usually cut for fuel before they attain any great size. This is one of the most marked differences between it and the north, which has few trees.

South of the Yangtse in Anhwei and the adjoining parts of Kiangsi is a very beautiful mountain country with rich valleys and more or less wooded mountains, populous and rich. The region near the Yangtse suffered much from the Taiping Rebellion but the country within the mountains very little. There is a great difference between the alluvial land near the river and the country within the first range of mountains. Near the river it is very rich and the rice crops are among the best in China but the houses are the worst mud and thatch structures I have seen, and the roads are mere mud paths through the fields which become almost impassable in rainy weather. Once across the mountains the roads improve. They are nearly all paved either with small cobble stones or with large slabs. The mud houses too give place to good brick buildings with tile roofs and stone doorways, but alas! the Mandarin of the river towns gives place to a wonderful series of dialects more or less related to the so-called Wu dialects spoken in southern Kiangsu and Chekiang. The crops of the region are

the same as those north of the Yangtse with the addition of much tea. All the best green tea and some of the best black tea are grown here. The best so-called India ink, which is really Chinese, is also made here and, last but not least, Chingtehchen, the oldest porcelain manufactory in the world, where the finest Chinese porcelains, as well as a large part of the coarse ware which is used all over the country, are made, is in this region.

The northern part of the province of Kiangsi contains, beside the northwestern region, which I have just described, a northeastern region which is hilly; in some places mountainous with fertile valleys somewhat like southern Anhwei, and a rich central plain bordering on the Poyang Lake. This is a fertile and populous region with the great city of Nanchang as its center. Rice is the staple crop with the others as mentioned above.

The work of our Church is centered in four stations: Wuhu, Anking, Kiukiang and Nanchang. In each of these places we have foreign missionaries resident and they are intended as centers from which the work may be extended to the surrounding country. They form a chain of stations and should cover a radius of about sixty miles.

Wuhu is the first of our stations coming up from Shanghai, 260 miles distant. Here are situated Saint James's School for boys, Saint Lioba's School for girls, primary schools for both girls and boys, and Saint James's Church and Saint Mark's Church. Our outstations from Wuhu are all to the south and southwest. They are located in five *hsiens* or counties and the farthest one is nearly one hundred miles from the city. There are six places with resident Chinese workers and six more where meetings are held with more or less regularity.

One hundred and ten miles southwest of Wuhu is Anking, the capital of the province of Anhwei. It is the



CHAPEL OF THE TRANSFIGURATION, KULING

residence of the bishop and our largest center of work. Here are located the Cathedral of the Holy Saviour with its choir school and primary schools for boys and girls, Grace Chapel with its primary schools, Saint Paul's School and Saint Agnes's School with Trinity Church as the chapel for both institutions, and Saint James's Hospital with the training school for nurses. The outstation work is also more highly developed than anywhere else, extending from Chinyang sixty miles to the east (only thirty miles from the westernmost of the Wuhu outstations) to Sousung seventy miles to the southwest (about thirty miles from Hukou, an outstation of Kiukiang). There are in all fourteen places with resident workers and nearly as many places where services are regularly held.

In the province of Kiangsi the work has not been established so long as in Anhwei and is not so far advanced.

We have two main stations, Kiukiang and Nanchang. Kiukiang is on the Yangtse about ninety miles west of Anking. It is a city of about fifty thousand and a treaty port of some importance. We have here primary schools for boys and girls and Saint John's School, which has about developed to the stage of a preparatory school. There are also two churches, the Church of the Resurrection and Saint Paul's, the latter a fine new building seating nearly seven hundred. There are only two outstations, one of which was established this year.

Nanchang, as I have said, is a fine city but our work is not strong. We have had a Chinese clergyman there for ten years and a foreigner for four. We have primary schools for boys and girls and a church, all in rented quarters; the only property we own being the house for the foreign missionary. Chingtehchen has just been opened by a Chinese clergyman, under the bishop.



BISHOP HUNTINGTON IN HIS STUDY

With this account of the geography of the mission, I wish to explain the methods of work. As will have appeared, our school work, especially for boys, is strongly developed. In all our central stations we have high schools for boys and in all outstations, primary schools. The girls' schools are developing in the same way as fast as we can manage. The Chinese school system recognizes three grades below the college, lower primary schools covering years 1 to 4, the higher primary covering years 5 to 7 and the middle school covering years 8 to 11. In all central stations the aim is to have middle schools, Nanchang alone not having attained to this. In some of the more important outstations and in all the central stations there are higher primary schools and in nearly all the out-stations lower primary schools. In some places the school teacher is the only resident missionary. The girls' schools follow the same general plan but are not so far advanced. Saint Agnes's in Anking is the only one that is doing any middle school work and the course there is not yet complete. The only other

girls' boarding school is Saint Lioba's in Wuhu and that was only opened last September and does not attempt, as yet, more than the higher primary work. We have only six lower primary schools for girls as there are two great difficulties; first, to get teachers and secondly, to get them properly chaperoned so as not to offend the Chinese sense of propriety. There are, however, a good many girls in our boys' lower primary schools. I may say that the course of study is in a general way like that for similar grades in American schools except that English is more prominent here than any foreign language is in schools in America. The graduates of our two accredited middle schools enter the freshman class at Saint John's and Boone Universities without examination.

The object of the schools is first, to give a sound Christian education to our own boys and girls; second, to influence non-Christian boys and girls and through them their families; third, to train leaders for the Church and those who will take prominent places in the nation.

Of course, the schools are only a small part of our work. The direct evangelistic work is carried on everywhere. We have now five Chinese priests but one of them is secretary to the Board of Missions of the Chinese Church and another is studying in America so that there are only three in active work in the diocese. There are also five Chinese deacons and twenty-five catechists and five Bible women who are occupied in the evangelization of their fellow countrymen. A little of their time is given to chapel and street preaching to the heathen but much more to visiting the Christians in their homes and to instructing converts. Some of them are in the central stations where they work directly under the foreign missionary or Chinese priest. I try to have all the catechists and deacons have at least a year



PRIMARY SCHOOL, FANCHANG

in such positions before giving them the semi-independent charge of an outstation.

The work of the outstations is carried on almost entirely by catechists. They conduct services, preach, instruct those who come for instruction and attend to a multitude of matters which only China could develop. If any Christian gets into any sort of trouble he comes to the catechist and expects him to get him out.

The missionary visits all outstations as often as practicable; at least twice a year. These visits are among the most interesting part of our work. We usually do it more hurriedly than we want to. For instance, I made a trip of nine days out of Wuhu recently. During that time, I traveled nearly two hundred miles (nearly all of it overland by chair), held service in nine different places—baptizing, celebrating Holy Communion, preaching, confirming, admitting catechumens, consulting on the state of the work, examining accounts and Church records, advising on alteration in buildings and examining day schools. We ought to have two or three more priests who would devote a large part of their time to such work.

Perhaps the most important part of the work of foreign missionaries is the training of workers, but in that Anking has very little direct share, all

our workers receiving most of their professional training in the two other dioceses (Hankow and Shanghai). This training, however, is only for those who are taking the full English course. Our catechists, primary school teachers, and some of our clergy have little or no English, yet their training is quite as important for the work of the mission as that of the graduates of our universities. Our catechists go to All Saints' Catechetical School in Hankow where they undergo a three years' course of training. After graduation, a catechist is usually kept for at least a year under the direct oversight of a priest before intrusted with independent charge of an outstation. On graduation he is reckoned as a third grade catechist. If he does good work and passes certain examinations he may be advanced to the second and first grades; and a first grade catechist, on proper recommendation, may become a candidate for Orders and study in the divinity school in Hankow.

Something of the same sort goes on with reference to our primary school teachers. Young men of fair education are selected who wish to become teachers. For the most part their education would not be considered "fair" in America, for it is of the narrowest, consisting purely of a mastery of the Chinese classics and ability to write the classical language—a very



SAINT PAUL'S SCHOOL, ANKING

difficult art. We are, however, getting more and more young men who have some knowledge of things modern. When they graduate we try to put them where they will be under the direction of some competent authority for at least a year. To help them further and to bring those who are not so trained up to a minimum standard, we have a summer school for three weeks at which they may take any of a variety of subjects on which they are short. A similar school is held for the catechists in winter.

How should we try to extend the work? We could try to expand all over the diocese, but this, with anything like our present force, would be pure folly. We must limit our ideas if we are to accomplish anything toward the establishment of the Kingdom of God in China.

First then, we should try to improve what we now have. Our work in the cities is lamentably weak. We have only 250 communicants here in Anking and nearly half of them are still in schools. This stronger work in the cities is really necessary to successful propaganda in the country and that brings us to the next point.

The country work must be strengthened. For that purpose what is needed more than anything else is an increase in our force of priests, especially foreign priests, for superintendence of the workers. Many of our communicants do not have any opportunity to receive the Holy Communion more than twice a year.

Almost as much needed is a large increase in the staff of women workers. The women of China can only be reached by women, and at present in our churches nearly two-thirds of the communicants are men. The women are much less educated and it is very difficult to find women who are in a suitable position to take the training. As a natural consequence much of the work that is done for the men by Chinese men must be done for the women by foreign women. We, therefore, need a great increase of foreign women.

All of our institutions need increased staff. Our schools are badly undermanned. Our one hospital needs more doctors and more nurses. And that brings me to the one piece of special work which is being done in the district—the Training School for



CHINHUA SHAN, ONE OF OUR OUTSTATIONS

Nurses. While much is being done in the training of doctors, teachers and clergy, only a little has been attempted in the training of nurses. Saint James's Hospital has one of the best, perhaps the best, training school in China. Young men and young women are both trained. We have three American nurses teaching in the school but we ought to have at least five.

With all this need for strengthening existing work, is it worth while even to talk about opening new? I think we should have plans made looking toward that end. There is one section of the diocese contiguous to our present work which seems to me to offer unusual opportunities—the section south of the Yangtse River east of Poyang Lake. Our work already extends into it in two directions—one south of Wuhu and the other at Chingtehchen. The country is rich, though mountainous. The traveling is certainly hard and the language differs greatly from that spoken in the rest of the diocese but there is hardly any work being done there and the opportunities are great. If we could greatly strengthen our newly opened work at Chingtehchen and open

one new central station—at Ih Hsien—we should be in a position to occupy most of the region. Where are the workers coming from?

I wish to submit herewith the following list of needs. I cannot go into particulars with regard to them but will be glad to correspond with any one who is interested in them.

Additional Staff Needed

Clergymen	6
Men teachers	5
Women evangelistic workers.....	6
Women teachers	3
Trained nurses	2
Doctors	1

Needs for the Plant

<i>Anking</i>	
Saint Agnes's School	\$5,000
Saint Paul's School	14,000
Saint James's Hospital	7,000
Cathedral Schools	14,000
<i>Kiukiang</i>	
Two dwelling houses	10,000
Girls' school	7,000
<i>Nanchang</i>	
Church, land and building.....	20,000
School, land and building.....	30,000
Foreign residence	5,000
Four chapels with schools.....	20,000
<i>Wuhu</i>	
Saint Lioba's School	15,000
Saint James's School	15,000
Outstations (16 at \$1,500).....	24,000



A DESERT ISLAND IN GREAT SALT LAKE
View of Antelope Island from dormitory, looking north

AFTER A VACATION

By the Reverend Maxwell W. Rice



COMMUNITY CHURCH
GARFIELD

HAVE come back to Utah for the tenth time from a vacation on the Atlantic or Pacific coast. Each return to the field has aroused a strong sense of adventure, which is the essence of our Rocky Mountain work. After a month in the East it is a great sensation to return to such a field as this. The foregoing remark might refer to the weather, for, as I write, the mercury, in whatever shade there is on our kitchen porch, registers 109°. When I left Massachusetts we were having open fires in the evenings. It is a sensation no doubt to return to such intense sunshine and heat, but I had in mind that pioneer-like enthusiasm with which our missionaries from the East face the rough undeveloped conditions of our western camps.

To give you a fresh glimpse of the task and how our western missionaries face it, I would take you with me by train into Salt Lake and from thence to my particular mission field. Our train is an hour and a half late. This is an improvement over my first arrival when it was eight hours late, one engine having tipped over on a siding in Colorado and another having died trying to climb the Tennessee Pass. This year I am fortunate also in having a machine to cover the ground. On the first crank (Yes, it is a Ford) it starts, showing that it has not forgotten its previous training. We must first visit the bank because prices of food in the dining-car have depleted our small cash balance in spite of our traveling "tourist" part of the way. We next buy some groceries, wholesale, and an oil stove and pack them into

the back seat. All this time we have been confronted with that tantalizing difficulty of trying to do absolutely necessary errands and at the same time talk to all the friends and acquaintances that appear on the street and in the stores on one's return. It is about four o'clock when we leave the city and are really off for our field of labor sixteen miles to the southwest. Trees and grass are also left behind except as an irrigated farm shades the roadside. The sun is almost blistering.

When we reach Magna, where the first of our missions is located, we feel the shock that greets every one upon entering such a camp. On the right of the road are rows of houses possessing baked alkali yards for lawns, not a blade of grass nor a tree. No! there's one exception which makes the others look only the more desolate! I called them houses. In reality they are tar-paper shacks made up of single boards, tar-paper, and battens. You can imagine the heat inside! I remember hiring a boy to sit on the ridge-pole of our mission in this camp with a pail of water to cool the sheets of corrugated iron which I was nailing on the roof. There was no place for the children to play except in the shadeless slop-soaked yards or the dusty roads until we built a playground.

Above this camp, called either "Ragtown" or Magna, is a huge copper concentrating and leaching plant. This mill and the one to which we are coming at Arthur handle 41,000 tons of low-grade ore a day. Mining men saw the profit to be made out of ore only 1.4 per cent. copper if worked on a large scale. A smelter and these two mills were built at Garfield, and two railroads to haul the ore from the



"Baked alkali yards for lawns!"



The playground

A RAGTOWN CONTRAST



A GENERAL VIEW OF MAGNA ("RAGTOWN")

mines at Bingham. And now several thousand men are engaged in mining and converting a mountain of this low-grade ore into copper bullion for the world's use. Here at Garfield (which consists of Magna, Arthur, and Garfield Townsite), about 2,000 men labored for some time without church or minister. The Baptists began the first work by conducting a Sunday-school in the Townsite through the efforts of one of their laymen in Salt Lake City. At Arthur, which is the next mission station to be passed, a huge tailing-flow from one of the mills is gradually burying the camp beneath a deposit of mineral sand. Here a workman started a small Sunday-school in his own shack.

Finding the Townsite and the Arthur settlement thus taken care of, we decided to build a mission at Magna, where no work of a religious character was being carried on. When Saint Andrew's Mission had been built and a rather promising work organized, the Mormons attracted to their opportunities here erected a chapel nearly opposite our own. Gradually our activities widened. The Sunday-school at Arthur needed help and quite a large Sunday-school grew up at Sunflower Hall. Nowhere was one more needed than at this settlement where the children were running wild in a vicious environment.

Before we come to the Townsite let me explain how this became the center of our work. For some reason, perhaps from lack of financial support, the Baptists gave up their work here and I was asked to fill the breach. We began with Sunday evening services in the Odd Fellows' Hall. To these came many young fellows from the boarding houses, who had no place to go except the saloon and pool hall. So I rented a private house from the Company and started the Garfield Club. In those days it never had a membership of over seventy-five, but the Company later gave it a fine building and to-day it has two hundred paid-up members. Nor are the Church services now held in the Odd Fellows' Hall. Thanks to the efforts of the people here and to the Reverend George Dunlap who had the work for three years, the Company erected a really beautiful church for the use of all religious organizations. The Mormons, however, had already built a chapel of their own. The Roman Catholics having now a resident priest are sharing in the use of the church. But we have a large field for work here because the Protestant Churches in Utah through their federation have given the situation at Garfield to the Episcopal Church until we are incapable of meeting the opportunity.



General view of Arthur showing "Sunflower Hall" immediately above arrow



Sunday-school at Sunflower Hall

THE CHURCH AT WORK IN ARTHUR



A MOUNTAIN OF ORE

"A steam-shovel project larger than the Panama Canal"

With this introduction to our work I now bring you into the Townsite which occupies an amphitheatre on the northeastern slope of the Oquirrh Mountains. In this town alone would be work enough for one man. There are 396 company houses enclosing a population of three thousand. The missionary has to cover three other settlements, thus bringing five thousand people into his jurisdiction. The town is laid out so that it is in the form of half a cartwheel. As we come down the central street we pass the Mormon Chapel, the red-brick Community Church, Hotel No. 1, post office, stores, Odd Fellows' Hall, motion picture show, barber-shop, and bank. Two miles away we see the Great Salt Lake with its desert islands rising into mountains 2,800 feet in height. The view is not unlike that of the Bay of Naples for behind a Vesuvius-shaped mountain one of the giant smelter stacks belches copper fumes as though out of a crater. The sun-

set floods the lake and its mountain-islands with iridescent color compensating somewhat for the utterly barren foreground in which we live the rest of the day. From the glory of the sunset we pass into the suffocating heat and dust of a five-room brick house that has been closed for six weeks. It is surrounded by weeds and sunflowers grown in that time to five and six feet in height. Thanks to the attentions of a friend, the potato patch has survived the onslaught of weeds. Housekeeping is quite a problem everywhere but *work* seems to be the universal remedy. Anyhow that is what we apply from Friday night until Sunday morning. Then there are other and more difficult problems to be settled.

The first of these we face Sunday morning when we attend All Souls' Sunday-school at the red brick church. Here eighty-six children are assembled without an adequate teaching force because of hot weather and vacations.

In summer it is quite impossible to secure teachers for all the classes, and furthermore there is need of something different from the winter's work to hold interest during hot summer weeks and bring the scholars back to the regular curriculum with refreshed desire. Hence we adopt the plan of having each class in turn act out a parable from the New Testament. We let them choose from the most dramatic of these, The Sower, The Last Judgment, The Good Samaritan, The Talents, etc. This plan requires the presence of but few teachers and preparation but once during the summer from each one. (Here, I must confess that a month has passed since the above was written and this plan adopted. The plan is meeting with remarkable success.) This week a class of small boys is rehearsing the parable of the Good Samaritan. Two robbers were chosen last Sunday from numerous enthusiastic candidates. A boy easy to lift was selected as the victim of the highway robbery which takes place as he reaches the platform. The robbers leave him there unconscious just before the priest arrives clad in a cotta. The priest throws up his hands in horror on beholding the prostrate victim but fearing a return of the robbers hurries away. The Levite examines him more carefully, until a sudden noise from behind the organ arouses his fear of a like fate and he flees. Then a boy scout arrives, examines his wounds and applies the latest first-aid methods, a tourniquet to his leg, triangular bandages to his other injuries, and uses the fireman's lift to carry him away to safety. The scene at the inn gives us the opportunity to bring out the lesson. The Good Samaritan is thanked for having saved the robbed boy's life at the risk of his own. He promises not to call foreigners "Dagos", "Greasers", "Bohunks", etc., but to think of them as *neighbors*. Thus the Sunday-school is saved for the summer.

Important as are these problems we have just gone over there remains one that outweighs them all, pervades them all, and probably includes them all. Garfield came into existence because a certain group of men saw the value in the lowest grade copper ore. They *believed* in working with 1 per cent. and 2 per cent. copper. They *invested several millions* in the enterprise. They have undertaken a steam shovel project larger than the Panama Canal, and are already handling the largest tonnage of any copper mine in the world. They work their mills and smelter every day of the year, Sundays, Christmas, and Easter. They believe in producing copper. As a result they added last year over 204,000,000 pounds of copper to the world's supply, and paid more than nineteen million dollars in dividends.

Our Church, which *believes* in making character and in producing Christians, *invests* in the same place *one man and a few hundred dollars*, saying, "Save all the values you can in that low-grade copper camp, convert many desolate and wasted lives into the measure of the stature of the fullness of Christ, and bring all into the life of the Kingdom of God on this earth." The mills lose thirty-three per cent. and they are constantly inventing machinery to save this loss. They are succeeding in what they undertook. And we?

I can look back nine years and see some results: two churches, two Sunday-schools, a men's club, a woman's club, a boys' work, a girls' club, a ladies' guild, a men's campaign committee, thirty-two confirmations, ninety-one baptisms, and a communicant list of forty. But here are five thousand, and what are these among so many? We have, however, a few splendid workers and the problem, after all, this year is to help Christ use these to reach the five thousand.

OBSERVATIONS OF AN EASTERNER IN THE WEST

By the Reverend Aaron C. Coburn



BISHOP BEECHER

THERE is a certain provincialism in the Church, due to lack of vision, which is preventing us from keeping abreast of the times and hindering the coming of the Kingdom of God. Parishes and sometimes whole dioceses occasionally fail to enter into their larger privileges and responsibilities because they have not seen beyond the confines of their own interests.

When the machinery of the Church can be so perfected that the individual parish can know at first hand that which to-day it is ignorant of, an enthusiasm for missions which is born of a breadth of vision will be Hers. And the Church will have gone a long way in entering into her Divine Commission.

The writer of this paper has always believed in the opportunity of the Church in the West. But like so many others who have never visited that part of the country, the reasons for this belief were somewhat hazy and based at best on magazine articles and unsatisfactory statistics. Such a belief as this is not likely to stir us to prayer or to action. But last June I had the good fortune to travel through large sections of the West where the Church is carrying on missionary work. I have come back with so much larger vision and so much greater realization of the need and opportunity of the work there that it has occurred to me that the information which I have so re-

cently secured may be worth passing on to others.

The train took us through miles and miles of virgin prairie land which has never felt the touch of hoe or plow, virgin soil capable of producing limitless quantities of food for man and beast. Sooner or later man will take up these lands and till the soil. The Church with Her missionary and with Her bread of life ought to be ready to greet the farmer when he shall come.

But great as was the conception of the vastness of the West afforded by the trip in the train, this conception shrank into insignificance as our eyes were opened to what the Church is doing and can do as we rode in the bishop's automobile from the northwest corner of Nebraska, only a short distance from Bishop Thomas's jurisdiction, to the southeastern portion of Bishop Beecher's jurisdiction.

Here is a town among the sandhills of western Nebraska erected because of the potash discoveries—which but a short time ago was not in existence. One of the saintly women of the Church is doing God's own work there in making the men and women and children realize that life is more than meat, bringing to them a vision of the Christ. Shall the Church give to her the means of carrying on her work?

One evening we came to a city of some ten thousand inhabitants which is growing by leaps and bounds. Two large modern hotels are being erected to accommodate the ever-increasing number of people who are going there. We had supper together in a restaurant filled with young men from eighteen to forty years of age who were there seeking their fortunes. There is no greater opportunity in the



MR. COBURN AND BISHOP BEECHER

The missionary Ford is an important factor in Bishop Beecher's work

West than in this particular little city which, due to irrigation and the consequent development of the beet-sugar industry, is rapidly growing. Is the Church going to be satisfied only to half enter into Her opportunity? Is She going to refuse to send men and money to this typical firing line?

The West is just beginning to enter into her own. And even now this nation does not realize to the fullest extent the opportunities that are there. But there are those who are beginning to realize the possibilities in land for the cultivation of farm products, and land which in times past has been thought fit only for the sage brush. More and more dry farming is

becoming a scientific proposition and greater and greater is the product from such farming. More and more is land previously of little value being put under government irrigation. And because of these things, more and more are people entering into the economic opportunities of the West. The Church should not lag behind.

There are things that one sees in the West which are distinctly discouraging and disheartening. In many towns, which have been established for long years, we find no Episcopal Church. Why? Because in times past we were not ready to enter into our opportunity. And what *we* refused was taken by others. And to-day the opportunity for the Church to do effective work in these towns is gone and gone forever. In other towns, which are just beginning to grow by leaps and bounds—towns which have greater opportunities for work than the majority of cities in the East, teeming with life and young men—we find a little squalid building unworthy of the great Episcopal Church, with services held at long or infrequent intervals. In other communities we find new and attractive church buildings, but it is only seldom that a clergyman can be secured to conduct services. Most of the time the people are without a shepherd.

The Church has an opportunity in the West which She must enter into in this generation or else lose it forever. The Church in the West needs money, and much money, to make Her work effective. But the primary need in the West is not money, important though this is—the primary need is *men*. Not men who are tired with the work in the East; not men who have failed in the East; but the best educated, the most cultured, the most consecrated, the most capable men that the Church has. That is what the West needs—that is what the West ought to have.



SAINT MARGARET'S SCHOOL, TOKYO

“BY THEIR FRUITS”

By C. Gertrude Heywood



SAINT MARGARET'S SCHOOL, Tokyo, Japan, is forty years old this year of 1917. Forty years old for a woman, forty years young for a man and what of a school? It should

be both—young by virtue of the fact that it is as vigorous and abreast of the times, old and venerable by virtue of the things it has accomplished in the lives of its many children. Birthdays are a time for looking back and counting up and this birthday of Saint Margaret's is a good time to consider whether her forty years have justified themselves in the lives of her daughters.

The Alumnæ Association has 580 names on its roll. Of these, 275 are

known to be Christians and undoubtedly others have become Christians since graduating, without the fact being known at the school. One hundred and twelve have done direct mission work as Bible women, kindergartners, teachers, etc., thirty-two have become wives of clergymen or catechists, twenty-five are now working for the missions and five are in training at the Sendai Training School for missionaries and kindergartners. Figures are supposed to talk but they leave much more untold than they tell. They tell nothing whatever of the hearts and lives of those 205 non-Christians, nothing of the waves of influence that have gone out from the lives of those 275 Christians, and nothing of the daily lives of service and self-sacrifice of 112 missionaries or of 32 missionaries' wives.

But there are many things that could be told. There is for instance the story of O Reu San, who graduated over twenty years ago. She married a Christian doctor; they are leading people in their little country village and besides bringing up their own family to be Christians, hold Sunday-school and services in their own house, use all their influence to lead the people of their village to the truth and hold as their fondest ambition, the converting of the whole village to Christianity. And Midarikawa San's story is also interesting. She taught school for many years and apparently preferred to remain unmarried. But at last she was persuaded to marry a widower with four children. The position of step-mother would be made even harder too by the fact that his old mother, a devout Buddhist, lived with him. To crown all he was not a Christian and the experience of most people is that such marriages are seldom happy. Against the advice of all her friends she decided to accept his offer, which according to Japanese custom came to her through a go-between, before she saw the man at all. Less than a year after marriage, a Christian friend went to call on Sunday. The old mother was the only one at home. The rest of the family, she said, had gone to Sunday-school. She was so glad that her son's wife was an earnest Christian. She herself was a Buddhist but she wanted her son and his children to have some religious faith and she was sure that soon his wife would have influenced him to be a Christian and she was very glad. Since then father and children have been baptized.

Among the wives of clergymen and catechists, there are many who do quite as much mission work as their husbands. Mrs. Daito, for instance, a Saint Margaret's graduate, is not content with bringing up her children, doing most of her own housework and making all the clothes for the family. In addition she does almost the work

of a mission-woman in her husband's church, visits among the women, arranges and leads their meetings, teaches Sunday-school, etc., etc.

Miss Ogasawara is one of the present twenty-five workers for the mission who are graduates of Saint Margaret's. She is the mission worker connected with Saint Timothy's, Hongo, Tokyo. She has been working for the mission for about fifteen years and looks forward to spending the rest of her life doing so. But what did it mean to her to choose this work? It meant giving up hope of a home of her own with children to look after her in her old age and spending her life in what is a generally misunderstood position in Japan, that of an independent, unmarried woman. She is responsible for the work among the women of the church, arranging for the women's meetings, visiting the old members and searching out new ones, helping in the Sunday-school, and visiting absent members and mothers. (See also the June, 1917, issue of *THE SPIRIT OF MISSIONS*, page 389.)

And what of those 205 presumably non-Christian graduates? Did their connection with the school make no change in their lives? A year ago Taka Kawai graduated from Saint Margaret's. Her younger sister is now in the last year of the school. When they entered the school their parents' business was given as that of keeping a *machi-ai*. The *machi-ai* is legally a tea-house; actually it is a place of prostitution. A few months ago the older Kawai sister died of tuberculosis and notice of her death was sent to the school after the funeral. One of the teachers went to pay a visit of condolence. She found the family living in a tiny little house. The two sisters had objected strongly to their carrying on their old business and had declared themselves willing to put up with any amount of poverty if they would only give up the business. So at last the mother and aunt—the father is not liv-



A SAINT MARGARET'S GROUP

Miss Taka Kawai and her classmates are being entertained at tea at the foreign principal's house. Miss Kawai is the ninth woman from the right

ing—gave up their *machi-ai* and moved to this tiny little house. An old grandmother also lives with them and brokenly she told the teacher about the last weeks of the older girl's life. Every day when the younger daughter came home from school she read to her sister from the New Testament or hymns that she had come to know and love at school. Towards the end the grandmother wished to call in a Buddhist priest but the dying girl begged her not to.

"I know where I am going after this life", she said, "and I am sure of God's love for me. Do not grieve for me, I am happy in my faith."

And so she died, recorded as a "non-Christian" in human books, but sure of the writing of her name in the Book of Life.

Since her death the younger sister's mind has been much turned to thoughts of God and of His love and life.

It is the custom in Japan to send greetings to friends during the season of extreme heat asking as to their welfare. The following is a post card I received the other day from Asa Ka-

wai, the younger sister, and I feel it is no breach of confidence to share it with others who will rejoice to hear of the gradual leading of this young heart to God.

Dear My teacher Miss Heywood,

How are you. I am safe and well. I think now you are in Hakone. I do not know the address of Hakone. Hakone is cool? Tokyo is very hot and weather is also bad. I am afraid that my grandmother is sick again. So this summer I cannot go anywhere. But I am not sorry. I am sure that God must care my grandmother's sickness. I read Bible half of an hour in every morning and I know God. So though my grandmother is sick I am very happy. Please delight for me. I wish to do good deeds after this. This season is bad, please take good care.

Good-bye,

A. KAWAI.

Such lives as these are the fruits of Saint Margaret's forty years. Only God knows how many there have been and how wide has been this influence. Those that are known give courage and determination for the beginning of the fifth decade in the life of the school.



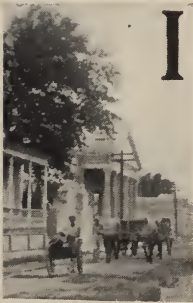
A GROUP OF CO-OPERATIVE ASSOCIATION WORKERS



THE EXCHANGE COTTAGE AS SEEN FROM THE STREET

THE CHURCH'S MISSION AMONG THE PORTO RICAN LACE MAKERS

By Deaconess Crane

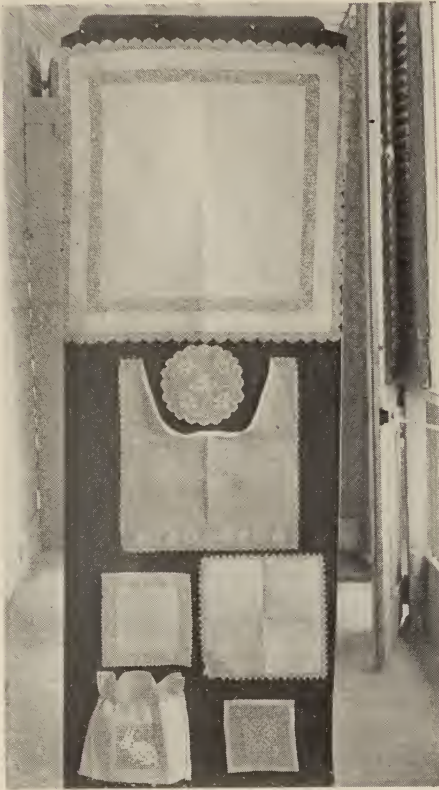


STREET IN FRONT OF THE CHURCH AT PONCE

IN descriptive books, in steamship folders and advertisements, one reads much of the Porto Rican Lace and the Lace Makers. The writers give a wonderfully picturesque glimpse of the palm-tatched huts, around which cluster the women and children bending over their drawn-work frames. In the background roll the cloud-kissed mountains, in the valleys below wave the glorious Royal

Palms. Truly an attractive picture. But to the Church worker whose privilege it is to catch an inner view, to one who knows the reverse side of the screen, to one who cares, the picture loses its attractiveness and the need of human souls—the mental, physical and spiritual need—stands paramount.

The Church's connection with these lace-makers is of a recent and wholly philanthropic nature. Within the past month we have organized here in Ponce what we call "The Co-Operative Association of the Women of Porto Rico". At home it would be a "Woman's Exchange". It is distinctly not a work-shop, but a society—the women are not workers in the ordi-



Some examples of the finished work of members of the Co-operative Association

nary acceptance of the term, but members of an association which is run solely for their benefit.

Opposite to Holy Trinity Church, on Marina Street in Ponce, we have rented a little cottage. In true Spanish fashion the house is separated from the street by a high stone wall. Through a tiny gate, which one must stoop to enter, one is admitted into quite a large *patio*, at one side of which nestles the small house. In the house we have our office and rooms for materials and finished work, here also we do our wrapping and mailing. One end of the *patio* is roofed over and it is this spot which we have decided to use as our work room. We borrowed two enormous screens from the parish rooms, which we proceeded to

paint and so place as to hide an undesirable rear from view. Then we put porch screens all around the front and sides of the remaining space. We bought a large central work-table and a number of smaller ones for the individual workers. We have put flower boxes all around the edge, from which wires run, lattice fashion, to the top. Here we have planted vines and flower seeds and we hope some day to have a real bower of loveliness. There is a hanging basket which the children delight to keep filled with flowers, and a clock, a bell and a few pictures. Here on the morning of July thirtieth, gathered the charter members of our little association. Since that time we have had to turn away from our door over one hundred applicants for work. It distressed us to do it, and in every case we have taken the name and address for future reference, but just now we cannot carry a larger pay roll than the original thirty members. Later, when we are in good running order and are well sponsored by our friends at home, we hope to be in a position to take in all who come to us with the necessary qualifications for admission.

Our work day begins at seven-thirty. After a few setting-up exercises we have a short Morning Prayer and then on to our work. At twelve o'clock we adjourn for luncheon until half after one, when again we begin with a physical drill. This is considered wise because a great many of these girls contract tuberculosis from the constant bending over the drawn-work frames—for this same reason we have provided the individual tables upon which they may rest their frames instead of resting them on their knees as is their custom. Our object in opening this work is, first of all, that the Church may come in touch with these women and children in a way that could not be done with the same closeness in any other work.



HOMES OF SOME OF THE LACE MAKERS

Who knows a woman at her daily work, knows her best.

Our second reason, and a very important one it is, is that these women may receive the fruits of their own labors. It is hardly fair that others should reap the profits. It is they who toil from early morning until close of day, and live in poverty, their children under-fed and totally unclad.

Membership in the association is open to women and children of good character and a desire for work. After our footing is guaranteed we hope to become large in membership. Applicants are to be admitted for a probation period of one month upon the recommendation of two members in good standing. At the end of that time they will be voted to full membership by the vote of the association. The members are paid for their work as they do it and at the end of each six months, after meeting the current expenses and paying a small due to the society, the

proceeds are divided among them in proportion to the work each one has done.

When the weather is cooler it is the rector's desire that we begin classes with them. They all want English, they need religious instruction and we want them to have a reading room and a glee club. The more normal, healthy amusements we can provide for them, the further will they be removed from harm's way and the greater will be our hold upon them. These people are emotional and unstable, but I do believe they are affectionate and loyal. Most of all we have adopted them as our own countrywomen and we owe it to them to give them the chance to become strong, true women, fitted to give a moral and sane rearing to a future generation of Americans and Churchmen. We feel that there are limitless possibilities for the work.

When one is thrown daily into contact with these people at their work, one realizes that it is not one talent



HOMES OF SOME OF THE NATIVE PEOPLE

This is a typical scene and gives a very good idea of the houses in which many members of the Co-operative Association live

they possess, but three—drawing the endless rows of threads, tracing the intricate pattern, counting, counting the hundreds and hundreds of stitches—there is an unlimited patience, an æsthetic taste and a mathematical accuracy. Out of these things character may be developed. We find in them the necessary basis for systematic growth and religious zeal.

The work has been started and is going daily forward. The question is, is it going to succeed or is it going to fall back upon our hands a dead letter? This question it is for you who read to answer. We do not ask for money (of course we need it and could use it in any of the the ways we have mentioned), but we do ask for your support. We ask every one of you to help us further our project. Our work rooms are open, our stock is growing, but we must find a market for our work. Will you remember it when you want anything in our line? Will you tell your friends of it? That is the best way in which you can help us just now. If there is a handicraft shop in your town could you not ask that some Christmas orders be taken

for us? We make handkerchiefs, collars and cuffs, centerpieces and doilies, luncheon sets, tray covers and pillow covers. We hemstitch, and embroider the initials on table and bed linen. We also make infants' and children's clothing, ladies' waists and underwear. We shall be glad to send a description of any work to those who desire it and later we hope to issue an illustrated circular.

The work is all done on fine Spanish linen and the drawn-work is said to be a reproduction of the old lace found in the catacombs, whence it gets its name *Calado*. Every piece of work that goes out of our rooms is absolutely guaranteed to be correct in design and execution.

So we rest our case with you, our friends in the home land. It is ours to dream the dreams and to hold fairy visions of a golden harvest. It is yours, in a very large measure, to aid in bringing about the fulfillment. And remember our work in your prayers for we need the prayers of those who pray as much as we need the gifts of those who give.



"ALL THESE PASSENGERS ARE FROM ONE BOAT!"

THE LOG OF A HOUSE BOAT

By the Reverend Walworth Tyng



IN a land where the people stand on their heads and everything is opposite, when you try "looking backwards" as in Mr. Bellamy's book, you find yourself doing it *looking forward*. Stepping from a foreign steamer into a Chinese house-boat takes one at once from the age of steam back to the Middle Ages, to days when men moved and thought slowly, when they lived in daily terror of dangers strange to us and bowed in prayer to those important aspects of nature that might make or mar their fortunes.

To be sure the native launches from Changsha to Changdeh represent an unacclimated beginning of steam. But they are run for large profits and, except under the eyes of the customs officers, they crowd well above their licensed load, leaving not even standing room. They are dirty and "tenanted" and have risky boilers and a

great lack of conveniences for the simplest decencies.

As against such a semi-foreign conveyance the main drawback of the house-boat is slowness. However, the lost hours can be offset by study, for there is plenty of room to spread out your books. With a view to sanitary food you can take along your own cook, and you are well-lodged wherever you stop for the night.

But how futile was our first day! Until it was no more use our crew sculled down manfully against the stiffening north wind and then, in full sight of home, tied up to the bank for the rest of the day. Out of one hundred and eighty miles we had covered only five in as many hours. Yet impatience was useless, or expostulation to the crew. One of them promptly shrugged the blame onto *Lao Tien* (Venerable Heaven), controller of weather.

At bed-time I crawled under the mosquito net and into my folding cot

feeling about as baffled as ever in my life. For a journey that might be done in less than two days by launch were we to take a month? Not so. Drops of rain were already falling, it was a break in the weather!

Before our second day was ended we had added forty miles to our journey, the last part in a narrow canal-like channel between high flood-dykes. Almost continuous along the dyke-top lay a line of farm-houses, with one-story walls of rammed clay or of timber and plaster (these last with a note of England), and behind their humble barrier stretched mile on mile of fertile rice-bottom. We were in one of the net-work of mouths that sprawled over to meet us from the Yuan River delta, coming through Tung-ting Lake to re-enter the lake again with the Hsiang River. For a space we were taking a short cut too shallow even for launches. But the last four-fifths of our way was henceforth to be against a current.

Now there are four methods of propelling a house-boat: sailing with a wind abaft the beam, sculling with two big sweeps (on short out-riggers) except against a current, poling in shallow waters and, where there is bank and path, towing by man-power or "tracking". Save with a fair wind or helping current the best speed is about two or three miles an hour. Down on the main Yangtse, Providence has provided that, generally, while the current goes down, there is a prevailing north wind going up, so that boats can scull down and sail up. But our river was at the wrong angle, our whole course being generally northwest. The wind, therefore, prevailed against us.

Our boat was some sixty or seventy feet long with six compartments. The *lao-banard* family presided at the stern in a section a little higher than the rest and containing the helm. I had the next three sections to myself, the Chinese deacon having elected to share the fifth with my cook, and our

stalwart crew of three occupied the forward section with the cookstove. The bow ran ten feet forward of the cabins into an open working space, and there was a running board on each side of the cabins for walking and poling.

In such a boat have the Chinese officials for centuries gone from province to province, to turn the wheels of a slow-moving government. Perhaps it was one of these gentlemen who wrote the proverb, "At home a thousand days are pleasant, but travel is always hard."

The third day, with its favorable but light south wind, brought us onward another hard-won fifty miles. The fourth day we passed a pagoda, a lightless light-house, raising its seven stories of granite from the low and narrow strip between us and the approaching but nearly parallel lake shore. For one hundred years, through flood and storm, this tower has marked the lake edge. Then we drew by the largest city on the route (Yuan-kiang) and came gradually to the lake. Here, on leaving the tow-path and the shallow water for the open reaches of Tung-ting-hu, we were like a child thrown in to swim. Even now there was a current against us and we were at the mercy of the wind. At this critical crossover, boats have waited many a weary day, helpless against head-winds or fearing shipwreck from a storm. But, in the calm, while other boats waited, we ventured forth and found that fortune which favors the brave. Working slowly onward with sweeps for an hour or two we noted the sail begin to draw and then the wind come better and better, till at dusk we turned a headland to face it and had to anchor for the night. In the quiet of the evening a sound burst up from the bow of the boat. I peered out to find one of the crew setting off firecrackers and burning paper money by way of worship to the King-of-the-Lake.



TWO CHINESE HOUSEBOATS LYING AT CHANGSHA

The second stretch of lake on the morrow proved harder to negotiate. But after one fruitless start we seized the opportunity, near noon, of several points change in the wind, and were shot across to the foot of the tow-path that runs up to Changdeh. The uncertain open water was now past. We went on from thence and completed twenty miles by nightfall.

Our sixth day, as it happened, was one of the three great festivals and pay-days in the Chinese year, the fifteenth of the eighth moon. Darkly did it dawn upon an impoverished and a debtor nation. The rain fell in sheets and a lusty gale piped from the north. Under the dyke, by a little village, we lay through the day. Nothing was to be bought in this tiny market, and I fell back on my reserve of canned goods. Even some remaining apples turned out badly nibbled by the boat's mice.

The seventh day saw us do another laborious twenty miles against a two or three-mile current. The eighth and last day dawned fair and cool. From about four in the morning the men were hard at it tracking and poling.

Along the bank, fields of cotton were breaking into bloom and there were expanses of sesamum (with its tiny oil-seeds) or of tall corn-like looking millet used for making Chinese wine. This day we made Changdeh, walking the last four miles and picking up the house-boat in the evening.

Ours is a new work in Changdeh and we had just bought our first piece of land. Land deals in China seem to be peculiarly the province of the Evil One. An American shyster real estate agent would blush at even the average tricks. In our case, as a last touch, the old owner, after agreeing to the price and accepting the earnest money, wrote his deed for just enough extra so as to make it cheaper for us to pay the excess than to hold out for our rights. Then he came around and carried off as much of the house as he could move, which was considerable.

The congregation gave us a reception the day after our arrival, gathering about twenty or thirty men for a tea-talk. We received eighteen scholars into a new elementary day school, and we laid plans for altering our recently purchased *house* (save



THE REVEREND T. T. YANG
Deacon in charge at Changdeh

the word!) to provide a chapel for evening preaching and a reading-room for day use. Thus do we hope to get acquainted with our neighbors.

Hunan Province is at present divided into four great prefectures. The chief magistrate of the Changdeh Prefecture (how times change!) is a Christian and a returned student from Japan, baptized in an independent church there. He received us one morning at the *yamen*. The last time I was received by a magistrate in Changdeh he was in native attire, but this man was in a frock coat. He urged us to be sure and teach the Gospel in our school. Perhaps we may later have more relations with him.

The Changdeh city wall is the only one I have seen in complete repair, perhaps because it has an annual use in repelling the floods that curse this flat town-site. The main Confucian

temple is also the finest and the best kept I have ever seen. From across the river it shows up above a bend in the wall, four varied roofs of golden buff, bells swinging from the up-turned corners, with a green-tiled pagoda at the right, a realized dream of Cathay.

Our visit closed with an early communion for our five communicants and a Morning Prayer service for about forty people. Though in a poor location, we have done something in two years toward reaching people. But we hope to do better with the new chapel on the main street.

Then we were off, my cook and I, and it was break out the sweeps for the afternoon and hug the center of the current. Almost all night we sculled along, and before twenty-four hours were past we had retraced our last two days' upward journey and passed the village where we lay a third day storm-bound. With a good wind we thence retraced a fourth day's journey in five hours of the afternoon and anchored before dark, when the wind had fallen, at the beginning of the last stretch of lake. It seemed too bad to stop. But we were under way again by three of the morrow and we made a wonderful run all that day too, the wind very generally strong behind us. By nightfall we had run back over a further two days' outward voyage and we anchored at the Hsiang River only twenty-five miles from home. From thence we must head a slight current. But we awoke early to an even stronger north wind than that of the day before and, spinning along before it, we-heeled into Changsha by noon. With a speed of often five miles an hour, we had covered what took us seven and a half days to go, in three days less one hour coming back. Thus do the Dark Ages in China have their times of favoring wind and rustic idyl. Yet I am still confident that this great land is in dire need of steam, education, modern medicine and the knowledge of God in Christ.



A FLOWER BED WITH THE CORN IN THE BACKGROUND

MY RETURN TO HOOKER SCHOOL

By *T. T. McKnight*



THE GIRL WHO
READ PRAYERS

AFTER a four months' stay in San Antonio, Texas, I was ready to return to my work, my health entirely recovered and my heart full of plans for the future.

Our train reached T a c u b a (Mexico City) at six in the morning. As I stood on the platform waiting to alight at the tiny station near the Hooker School a most beautiful sight met my eyes. The two snow-capped volcanoes were just emerging from their night's repose and the snow reflected a rosy light from the rays of the rising sun. Was this emblematic? Shall the words of the Son of Righteousness make the coldest hearts to glow and reflect His light?

I have found everything at the school in most excellent condition. Miss Murphy has taken good care of the human flowers entrusted to her, and the two Indian gardeners have done their share towards cultivating the grounds. The vegetable garden boasts of quantities of cabbages, tomatoes, English peas, beets, and in fact everything that can be grown in this climate. But a lover of the beautiful would be charmed with the front yard. We have a smooth green lawn and a few trees and then borders of flowers and flowers—roses, dahlias, cosmos, carnations, sweet peas, snow white chrysanthemums, with pink and scarlet geraniums climbing wherever they can find a wall to which to cling. We had to let the sweet peas entwine around the trees. The picture shows how high they have grown. I wish you could get the coloring in the other



IN THE COURTYARD OF THE HOOKER SCHOOL, TACUBA, MEXICO CITY

picture. In the front are California poppies, then brilliant dahlias almost as large as a plate, next the white chrysanthemums and for a background you get a glimpse of our corncrop, for no land is wasted here.

The girls are very busy with their laundry, house and school work, yet they are very happy and find plenty of time to play. I brought with me a croquet set and a basketball. They are enjoying the latter but we have not been able to set up the former yet.

The home economics class has done good work. One of the things taught is the care of babies. While I was away the cook's child was not well, looked anemic and had no appetite. Miss Murphy persuaded the mother to let her take charge of her for two weeks. The older girls fed and cared for the baby according to instructions and they tell me the improvement was wonderful. It has always been my ambition to teach these Mexican girls something of the laws of hygiene and something of dietetics.

We have chapel services every morning and evening. At the evening service the pupils take entire charge. One of them plays the organ and one reads the family prayers. Last night one of our smallest, one that we have had with us since she was not much more than a baby, read the prayers. Her little voice sounded so in earnest that I thought we might indeed all pray to become "as one of these little ones".

It is not all bright flowers and sunshine at the school, we have our sad times also. Only last Saturday one of our brightest and best girls died at her mother's home in the city—if one room in a crowded tenement can be called a home. She was taken sick some two weeks ago and as we have no hospital and no room that can be used as one Miss Murphy had to send her to her mother. As the mother makes a living washing out by the day, the child doubtless did not get the



"We have a smooth green lawn with a few trees and then borders of flowers and flowers"

proper attention. She was a faithful member of the Church to the end and one of our native clergy conducted the funeral service.

Isabel Flores, from our Indian congregation in the mountains, had to go home to care for her sick mother. I have been to see them twice. The mother is slowly dying of cancer, I think. The poor woman was on an old bed with the springs gone and in their place only boards. These boards were covered with two pieces of matting, that was all; and she was covered with old clothing. The one room of the house had a dirt floor and the only means of ventilation was the doorway. But her children are loving and dutiful and I am sure did everything in their power for her comfort. Another of the girls received a telegram last week telling of the death of her only brother. We have since learned that he was shot but ask no questions as we do not inquire too closely into such things in these days of internal warfare.

Nevertheless, conditions throughout the land seem to be improving slowly. I see a number of new buildings being erected in and around the city. May we hope to go on with our building? We do so need more class rooms, a chapel and a hospital room.



MISSION GROUP AT KUMAGAYA

The third woman from the left in the front row is one of the mission staff; the two sitting at her right and left are also teachers in the mission. The catechist is standing in the second row. All of the rest of the group are Christian women and girls, some of whom have been won and encouraged by the mission.

KUMAGAYA'S NEED RESTATED

By the Reverend R. W. Andrews

At its April meeting the Board authorized an appeal for eight thousand dollars for the special work at Kumagaya, Japan, for which the Reverend R. W. Andrews has been speaking, and of which he has charge. In the May issue of *THE SPIRIT OF MISSIONS* some description of the work was given in "Kumagaya's Need". Mr. Andrews is about to return to his work and we have asked for this final word from him before sailing. Here is an urgent need, and the appeal has been commended to the Church by the Board. We sincerely trust that the full sum needed may be soon forthcoming.

I AM compelled to once more ask permission to use the columns of *THE SPIRIT OF MISSIONS* to inform the friends of the Japan Church of the meager response to the appeal for eight thousand dollars to build church, industrial school and kindergarten in Kumagaya. Only a little more than two thousand dollars has been received and hence we are very far from our objective.

The Church at home has done a great deal for the Japanese and still continues Her good work, but there is still more to be done. So long as there are the "down and outs", the outcast and poor, those steeped in the dregs of sin, the Church to do Her work must do all She can whereby She may draw all classes to Herself.

Under every condition whatever are hands stretched out in the dark for someone to grasp, tired lives and aching hearts waiting for a kind word, souls, trying to reach up if happily they might find God.

Put four or five hundred women together in a factory for twelve or fourteen hours a day and life becomes difficult; should conditions be such as to compel them to work twelve or fourteen hours a day for twenty-eight days every month, and then what? Now add to that a wage such as fifteen cents a day and do you wonder why women and girls should be willing to sell them-

selves, nay be anxious to do so, if only thereby an escape from a condition of things no longer endurable may be obtained?

To give such souls—as well as others—an opportunity to help themselves is the object of our industrial school. In our present school Christian teaching is given daily by the mission woman worker and catechist, and after one or two years of work and study we hope to send out Christian girls not alone equipped to earn a respectable livelihood but also as good housewives carrying with them that truth and right which Christianity alone has to give.

This is why we are asking for five thousand dollars more.

Would the Master, think you, approve of this? I don't know, but I believe He would.

The people of Japan are turning more and more to the Church for direction, for leadership, for assistance to make new beginnings among all classes of people. Many of these, as the Kumagaya mission, must be modest in inception, thorough in knowledge and principle, wise in the selection of what the institution shall be, and with a fixed purpose to build up the broken and lift the fallen out of the mire as a part of the work of saving a world for which Christ died.

OUR LETTER BOX

Intimate and Informal Messages from the Field

The following letter from Mr. Paul Shimon, personal representative of the Patriarch of the Assyrian Church, with headquarters in the Metropolitan Building, New York City, will explain itself:

THE readers of THE SPIRIT OF MISSIONS have been contributing for the past two years or more, through the Board treasurer, liberal sums of money which were turned over to our treasurer, Woodbury G. Langdon, 59 East Fifty-ninth street, New York, and were by him forwarded with other gifts contributed through the Church in general for the relief of suffering Christians in Turkey, Persia and the Caucasus.

I wish to express my gratitude to the contributors for this act of Christian sympathy in this time of fierce struggle for self-preservation. I wish to impress on the mind of the readers a few facts which will enable them to realize the value of their gifts.

In the first place, the money does reach its destination—to relieve the poor and needy Armenians, Syrians, Assyrians and all in the Near East. The distributors of the money have been American consuls, American missionaries and others.

In the second place, no matter how big the task and how acute the suffering—which in places passes all calculations—yet the money sent does a great deal of good and is the direct means of saving human life.

In the third place, it is utterly impossible for the ordinary American to have the faintest conception of the awful drama that has been enacted in the Near East.

In the fourth place, the point of contact between the East and West in this particular case is the Church and not the state. Our government in America recognizes the existence of

the state in Belgium, France, etc., and through their respective governments has done its duty in loans and otherwise to help them. No such step is possible with the Armenians, Syrians, etc. They are a Church, not a state.

In the fifth place, the responsibility of the Church is very great in this matter. The appeal comes to you as a Church, to every bishop from his brother bishops, to every priest from his brothers under the yoke, and to every layman and laywoman from their fellow Christians bowed in sorrow and bathed in blood. If the distance dims the vision it is not the fault of the sufferers, nor does it make the suffering any less.

I am grateful for what has been done, but we can do more and save more lives for Christ.



One of our Honolulu clergy writing about the willingness of the Hawaiian people to give for the support of their own Church enterprises, says:

OUR young Hawaiian women have undertaken to educate nine children this year in different schools in the Islands and also to raise a debt of \$250 on the Kapahulu Mission. The encouraging part of this is not the amount of money that they will raise but the fact that the younger generation is awakening to the fact that they must do something in the work. For years I have preached that the Hawaiian work must be done by the Hawaiian people, that they must not depend upon the white people to shoulder all of the burden. Every year they have done more for the support of their priest and in addition they are helping in carrying on the work at Kapahulu. This year their work outside of the congregation will necessitate their raising over \$1,000.

FAMINE IN MEXICO

JUST as we go to press three letters have come from Mexico which explain themselves. The first is from Archdeacon Mellen and is written under date of October third, from Mexico City :

ON the night of Saturday, September twenty-ninth, there fell a deadly frost over a very large part of the table land of Mexico. The late rains in May and June made the corn backward at the best, and this frost means a total loss of all of the corn over hundreds of square miles. It is the same kind of a frost which came in the year 1909, and at that time Bishop Aves brought large quantities of corn in from Texas, and went out himself to help in the distribution. Under the present conditions that would be practically impossible.

Shortly after receiving the above a second message came from Archdeacon Mellen, enclosing the following translation of a letter he had just received from the Reverend Samuel Salinas of Nopala, written on October second :

I AM writing to you with a heavy load on my heart caused by the profound sadness of the people, as they see their hopes of food entirely gone. The frosts, which began last Thursday, have destroyed all, absolutely all, of the corn and beans over an immense extent of territory, and the fields which gave promise of life and general contentment, today give off only that disagreeable odor which is peculiar to crops which have been killed by frost.

Bitter and infinite tears are being shed by the poor, as they foresee the worst days of their existence.

It was just eight years ago, on exactly the same day of the month, that terrible frosts destroyed all of the crops, and at that time, the good heart of our bishop was moved, and he was able to secure a most valuable help in the way of corn for the poor people of this region. But now the conditions are different; the world is passing through a great crisis, and relief for us will be difficult or quite impossible to obtain.

Our only hope rests in God, our kind Heavenly Father.

Under date of October tenth a third message came, written by Mrs. Shults of the Nopala hospital :

ONLY a word or two, a little plea for our babies. You may have read that the frost killed all this year's crops. To this country it means nothing less than famine. We are even now seeing heart-rending suffering. A few days ago a little boy of perhaps seven years, no more I am sure, without any clothing, just an old rag tied around his hips, came to me and said he wanted to work for me. Poor little chap, I saw that he was nearly starving, so I fed him and told him he could pull weeds in the garden. Late in the afternoon I went to him and said: "Now if you want to get home before dark you had better start." He said so quaintly: "Oh, I am going to live with you."

As I recovered from my surprise, I asked him about himself; and he explained that he was an orphan, and that some family had always given him a home, but as there were four or five children in this family, and food had gotten so scarce that they did not now have enough for their own children, they were compelled to turn him out. He did not seem to resent it, he seemed to think it was perfectly natural that he should be turned adrift. So I have a very small man in my employ.

But the appeal I wish especially to make is for the babies. We all know that a mother nursing a child needs good food. The food is now so scarce that the mothers have very, very little, and consequently they are unable to nurse their babies. Day after day they are coming to the hospital with little, puny, half-starved babies—babies, two months, six months, one year, even up to two years old. All food values are rising rapidly from day to day, but I estimate that one dollar a week would care for a baby very well, and probably leave something for another one. Oh, we that are mothers, or have been mothers, can we not in memory of our own well-fed babies, take upon ourselves the price of the feeding of one or more of these children for at least the cold winter, perhaps by next summer the conditions may be better. I make the appeal, though, to every one, not to mothers only. Trusting you will understand the urgent need, I ask for a prompt response.

Archdeacon Mellen adds the following words:

Note. As Mrs. Shults was telling me of the suffering of the babies I asked her to write out an appeal, and here it is. She has suggested that it would be well for the work of the hospital, in the face of the present conditions, to make a special effort to save as many of the babies as possible, and let other relief work only be done as the most pressing need in individual cases requires. This is what we intend to do.

In reply to a message which Dr. Gray sent to Archdeacon Mellen, asking how many people were affected by the famine, the archdeacon wires from Mexico City under date of October seventeenth as follows:

Five hundred in mission. Others up in thousands.

The Reverend Arthur R. Gray, D.D., secretary for Latin America, will be glad to answer any inquiries addressed to him at 281 Fourth Avenue, New York. Checks should be made payable to George Gordon King, treasurer, at the same address. All gifts will be forwarded promptly.

NEWS AND NOTES

WE are indebted to the Bishop of Idaho for the fine picture on the following page of the recent synod of the Province of the Pacific, which met in Boise September 19-23. Twelve bishops and about seventy-five delegates were present. The exceedingly attractive church plant, Saint Luke's Hospital, Saint Margaret's Hall, Saint Michael's Cathedral and the Bishop Tuttle Memorial House, made a charming setting for the various meetings. The bishop of California, being the senior bishop of the province, presided throughout the synod and the bishop of Los Angeles preached the opening sermon. Special sessions were devoted to the consideration of the problems of missions, religious education, social service and religious activity in connection with the war. At the meetings of the Woman's Auxiliary of the province Mrs. George Biller represented the general secretary of the national body. On Sunday evening there was a missionary mass meeting in Saint Michael's Cathedral at which stirring addresses were made by the bishops of Utah, Nevada and Alaska. A few farewell remarks by Bishop Nichols closed what all present felt had been a most successful and helpful synod.



THE cyclone which visited the Isle of Pines at the end of September seriously damaged our Church property there.

The church at Santa Fé was virtually destroyed and will have to be rebuilt, while the rectory there had its roof blown away, and all the missionary's belongings are now exposed to the torrential rains of the season. The garage has been completely demolished and the automobile, the missionary's most useful assistant, damaged.

The church at Columbia has lost its roof. The church at Santa Barbara

has been unroofed and has also lost its porch and vestry. The church at McKinley has been ripped off its foundation, but is otherwise intact.

Great as has been the loss of the Church, the loss of the people has been still greater. Only three buildings are left intact in Columbia. Nueva Gerona, the capital of the island, has only eight buildings standing. The custom house has been destroyed, the dock blown away, the wireless blown down, small sailing craft blown ashore, one steamer lifted up from the river and carried ashore over two hundred feet. Virtually all the native houses have been destroyed and the people are refugees needing shelter, food and clothing. The most valuable fruit trees have been blown down and people see the result of years of painful labor destroyed. The American colonists are anxious about the future. Many of them are uncertain about their future means of livelihood, but they are facing the situation bravely—and some have already started the effort to gather up the fragments and make the best of the situation—but they need encouragement.



WE are rejoiced to hear that Bishop Roots has returned to Hankow completely restored to health. One of his first duties was to lay the cornerstone of the Church General Hospital, of which we hope to give an account next month.



A CORRECTION

On page 709 of the October issue of *THE SPIRIT OF MISSIONS*, it was stated that in 1915 and 1916 a number of Japanese were "deported". The word should have been "departed". This was an unfortunate mistake as the Japanese are noted for being a law-abiding people.



SYNOD OF THE PROVINCE OF THE PACIFIC, BOISE, IDAHO, SEPTEMBER 19-23, 1917

EVERY Churchwoman will be interested in the new plan for the last week of The Pilgrimage of Prayer and the completion of Saint Agnes's School, Kyoto. Send for Leaflet No. W. A. 23.

IN the January issue the series of articles on "How Our Church Came to Our Country" will be continued. This is in answer to a popular demand from many quarters.

A SPECIAL edition of the report of the Board of Missions has been prepared and is now ready for distribution. It is published largely in view of the demand made for such material by mission study classes. Address Literature Department, 281 Fourth Avenue, New York.

AN interesting note has come from Alaska to the effect that Mrs. Alfred Pardee of Philadelphia has shown very practical interest in the George C. Thomas Memorial Library in Fairbanks. Mrs. Pardee has made it possible for the library to continue its good work, and many, both within and without Alaska, are grateful.

AS we go to press we learn that at the special meeting of the House of Bishops, which convened in Chicago on October seventeenth, the Reverend John C. Sage, of Keokuk, Iowa, was elected bishop of the missionary district of Salina, and the Reverend William P. Remington, of Minneapolis, bishop suffragan of South Dakota.

DEACONESS ELLEN HUMPHRIES of 485 East 180th Street, New York, has a file of THE SPIRIT OF MISSIONS from 1904 to the present time, almost complete, which she will send to any one to whom they would be especially useful. Mrs. Irene Rowley, 438 Brainard Street, Grand Rapids, Michigan, also has a number of back copies to give away.

LETTER TO THE EDITOR

WILL you kindly allow me space in which to correct a statement made by Mrs. Biller in the August SPIRIT OF MISSIONS regarding the work among mill operatives at Trinity Mission and the Satterlee Settlement House, Columbia, S. C. She states on page 544 that "the Satterlee Settlement House had been closed for lack of funds and workers".

As a matter of fact the mission was never in a better condition financially; and as to workers there was at the time she wrote an experienced trained nurse in charge who was giving her entire time to the mission. Owing to Miss Robinson's temporary absence the Settlement House was closed in the morning—but opened for the usual activities at night. A number of interested and devoted women from Trinity Parish go down regularly each week and give their services. Our greatest need now is a resident clergyman. We have been supplying services by having a clergyman go into residence for a month at a time until we can fill the vacancy which we expect to do shortly.

As to Mrs. Biller's other statement that our graduate nurse stood sadly in need of "medical and surgical supplies" it is sufficient to say that the mill management furnishes all medical supplies free of charge to our nurse and therefore it is not necessary to keep a supply on hand at the Mission House.

I am sure Mrs. Biller was far from intending to do our work an injustice, but what she has written conveys an entirely wrong impression and needs to be corrected. Several of the friends of the mission in the North have written to ask me about Mrs. Biller's article and I have taken this way of answering their inquiries.

Yours very sincerely,

WILLIAM A. GUERRY,

Bishop of South Carolina.

NOTES ON AUTHORIZED APPEALS

The Board of Missions has authorized a number of special appeals. Notes regarding some of these will be found on this page from month to month.

Church General Hospital, Wuchang. The cornerstone of the new building was laid September 22nd. The foundations of the complete women's wing, of the combined clinic wing and part of the men's wing are in, and, as one of our missionaries writes, "the place is humming with workmen, and with the forest of poles sticking up ready for the first story to rise, the grounds begin to look as if a hospital would be there before long." The treasurer reports \$89,802.93 received to October first. (We hope to give an illustrated article on the above in the December issue.)

Porto Rico. Bishop Colmore has had some added responsibility placed upon him in answering the special needs occasioned by the recent storms. Very little has been done in making direct appeal to the Church for the authorized specials, but to October first the treasurer reports \$721.39 received.

Southern Cross School, Porto Alegre, Brazil. The Reverend W. M. M. Thomas, the principal of the school, is in the states at present and is open to appointments for missionary addresses. The treasurer has received for this special appeal, \$133.77.

Kumagaya, Japan. An article will be found on page 771 of this issue in regard to this work. Mr. Andrews is

now on the way back to Japan. It will be seen from his article that there is still a great deal to be done in the way of help from the home land. To October first the treasurer reports \$2,456.86 received.

Saint Timothy's Church, Tokyo. Slightly more than \$200 has come in during the past month, making a total of \$764.69. This work among the students of Tokyo is a most important one and it is earnestly hoped that the full amount needed will be raised.

Shitaya Mission, Tokyo. This is the work in charge of the Reverend P. K. Goto. To October first \$635 has been received in answer to the appeal for \$10,000 to build and equip the mission properly. This is the tenth year of the mission, and according to the Japanese view is the year of testing. The Board has authorized the appeal but there is no one in this country to especially present it as Mr. Goto is at home in Japan.

Saint Agnes's School, Kyoto. Miss Houghteling reports her receipts from September first to October first, exclusive of payments on pledges, to be \$974.10. At the Church Missions House from August first to September first, not hitherto reported, the receipts were \$300.75, making a total in cash or pledged to October first of \$48,066.61.

THE EDUCATIONAL DEPARTMENT

W. C. STURGIS, PH.D., SECRETARY

IT is gratifying to be able to announce that the bishop of Pennsylvania's book *The Gospel of the Kingdom* is now ready for distribution to classes taking Course No. I. In preliminary form, this text book was first used, and with marked success, at the Cambridge Conference last July. The pamphlet *Suggestions for Leaders* which, in most cases, will be found essential as an adjunct to the text book, is also ready. The "Suggestions" for Course II have been in successful use so long, that no comment upon them is necessary. Those for Course No. III are exceptionally illuminating. They are the outcome of the author's own experience with the text book and they make of it a most practical appeal to personal loyalty and service. Leaders of younger Juniors will find in the "Suggestions" for Course No. IV, not only valuable hints to them as teachers, but also simple directions for presenting the subject of the text book in the form of tableaux. This completes the list of material for mission-study classes for this season.

We are about to issue a leaflet giving information relative to all of our mission-study courses, past, present and future; additional courses of study suggested; new missionary and mystery plays; "cut-out" sheets; stereopticon slides and lectures; leaflets; sales-material and curios; the lending library—in fact everything connected with this department, regarding which we are constantly receiving enquiries. It is expected that a leaflet of this description will very materially reduce our mass of correspondence. Copies will be sent at once to all educational secretaries. They may be obtained *gratis* by asking for Leaflet 3091.

In the October SPIRIT OF MISSIONS I stated that the lantern-slide depository of Province V had been removed from Chicago to Cleveland and that the Reverend Mr. Keene would have charge of it. Mr. Keene, to my great regret, has been obliged to relinquish this charge. I hope shortly to find a substitute.



The demands for study-material on Africa, at least as illustrative of the principles outlined in this year's courses, continue rather insistently. I have been at a loss as to what book to recommend. Dr. Patton's *Lure of Africa* is admirable, but somewhat too general. It lacks also the historical perspective. Recently Dr. Kumm of the Sudan United Mission has prepared a series of six lectures which are now to be published by the Macmillan Company. Due notice will appear in THE SPIRIT OF MISSIONS.



The popularity of the "cut-out" sheet to accompany *Mañana* has been so great, that this department has now prepared a pamphlet of similar pictures illustrating every diocese and missionary district where the American Church is at work, in China, Japan, the Philippine Islands, Porto Rico, Panama, Mexico, Honolulu, Haiti, Cuba, Liberia, Brazil and Alaska. The pamphlet also contains pictures of Bishop Tuttle, Bishop Lloyd, and the Church Missions House. Altogether, this provides 127 missionary pictures suitable for cutting out and pasting in scrap-books, etc. The pamphlet is called *All the World*. The price is ten cents, post-paid.

THE FORWARD MOVEMENT

THE REVEREND F. J. CLARK, SECRETARY

THE MOUNT SAVAGE CAMPAIGN A TYPICAL COUNTRY MISSIONARY CAMPAIGN

By the Reverend Horace Wood Stowell

Field Secretary for Missions in the Province of Washington



MOUNT SAVAGE is a typical industrial town of western Maryland, and what is written of it might be written of thousands of other communities in the length and breadth

of our country, so far as common ideals, vision and neighborhood life are concerned. Located among the Alleghany Mountains, in the heart of the George's Creek coal region, it is a place of exceptional beauty and health. It is also a place of more than ordinary historic interest, having one of the earliest locomotive shops in America; and a place where human interest takes note of the fact that its men are almost entirely "workingmen"—employees of shops, mines, brick yards.

As Mount Savage is typical of the average industrial community, so Saint George's parish may be regarded as typical of the average country parish. It is listed as having 265 communicants; and the Methodist and Roman Catholic churches are the only other places of worship in a field, which has, by the last census, 2,000 inhabitants. The late Bishop Penick, sometime bishop of Cape Palmas, was a former rector; and there will be many, especially of the diocese of Maryland, who will recall the beloved

Dr. Nott, who was rector for nearly thirty years. The present rector, the Reverend Charles E. Crusoe, who recently came to the parish, is fulfilling the best traditions inherited from a long line of faithful rectors, and has already carried the parish in enthusiastic working beyond anything attained in the past.

When the call came for a missionary campaign in this parish the field secretary for missions welcomed most eagerly this opportunity for making an effort which might be regarded as typical of what can be done in an ordinary parish, where rector and missionary are in full accord and the intensive mission of the missionary becomes but the continuation and conclusion of the earnest and careful preparation of the rector. The results, far beyond fondest expectations, seem to make a splendid vindication of the belief that the average American town or country parish is prepared to accept the cause of missions as the supreme cause of the Master, and to make an adequate response. In brief, a parish which thought it was doing more than could be justly asked of it, in meeting its apportionments of \$166, *has voluntarily pledged over nine hundred dollars for the cause of missions*; and that, not through urging, but through conviction as to the urgent importance of the missionary claim.



THE CANVASSING COMMITTEE

The Preparation. By successive announcements from the chancel and by frequent prayers in church, by appeals for the prayers of the people, by a connected series of splendidly pertinent pastoral letters, and by carefully organizing the canvassers and preparing them for their part far in advance of the missionary's coming; the parish was fully prepared. The rector's part had been earnestly, thoroughly and skillfully done. The parish had been reminded that the field secretary was not coming as a guest to be entertained, but as a messenger to help; and so his hours of rest and meditation were undisturbed. It was his wish that the mission be not so much a campaign in the ordinary sense, as a new seeking after God, and a re-enlistment in the Master's service.

The Mission Itself. There was a daily cycle of prayer: at day-break for self, "that God will help me do my part"; at noon, for the world need; and at evening, for the rector, parish and homes. At twelve each day, the church bell was rung, and the people were reminded of the obligation of joining in Our Lord's three-second prayer for missions; "Thy Kingdom come". At the same time the rector

and missionary, and sometimes a few others, knelt in church in special intercessions for the missionary cause.

On three of the days there was an early celebration of the Holy Communion at 5:45; on other days at 10:00. These celebrations were well attended and the presence of many of the workmen at the early hour was a very impressive feature. The strength which came from these feasts at the altar was felt in a constantly increasing spirit of devotion manifest as the mission progressed, and found its climax in the attendance of over sixty communicants at the early celebration of the concluding Sunday.

The afternoon conferences of women were omitted, because of the practical impossibility of bringing together more than a handful of people at the heated time of day, from homes where the women do their own work. But there was a new feature in a special conference for young people in the parish hall, during the half hour preceding the evening service in the church each day. This meeting for the young people proved to be one of the most helpful and enjoyable services of the mission, and offered an opportunity for answering questions

and bringing to the young people the subjects of vocation, service and the Master's call in reference to their own needs and ambitions.

The daily evening service, at eight o'clock, was very informal in nature. For about half an hour there was a service of song and all the congregation united in the old familiar hymns. Since the aim was to associate the missionary impulse with fundamental religion, rather than to separate it, hymns not ordinarily thought of as "missionary" were sung rather than the so-called "missionary hymns". For instance, the people were reminded in singing *In the Cross of Christ I Glory* that the cross must recall to them at all times the part still left for them to do in bringing to "all men everywhere" a knowledge of Our Lord's redemption; and whether the hymns expressed approach, consecration or aspiration, they were to find in each the mission of Christ. There were the suitable prayers from the Church Offices and also extemporaneous prayers of more pertinent reference to the thought and feeling of each particular service. And then there was the mission address, related to the facts and appeals presented in a large display of charts. Charts, whose familiar reminders were rather time worn, had been abandoned and an entirely new set had been prepared on the basis of data and sentiments related to changed world conditions. These quickly engaged the interest and favorable comment of the men especially. Among them were these:

IF WE WOULD MAKE
THE WORLD
"SAFE FOR
DEMOCRACY"

WE MUST MAKE IT
A CHRISTIAN
WORLD

**WHEN THE NATION
CALLS**

They who respond are
PATRIOTS;

They who shirk are
SLACKERS;

They who enlist and
leave the ranks are
DESERTERS;

They who fail through fear are
COWARDS;

They who oppose the fight are
TRAITORS.

THE MASTER CALLS

In what class are we?

**AFTER THE WAR OF
THE KINGS,
THEN
THE WAR
OF THE KING**

**GET BEHIND THE
GOVERNMENT**

**LIVE, GIVE,
WORK and PRAY**
for a
CHRISTIAN NATION
and a
CHRISTIAN WORLD

Interest and attendance at the services increased daily, until finally the church was actually filled with people who had become interested in the subject of missions.



RECTOR'S STUDY CLASS—FIFTEEN AS THE RESULT OF THE CANVASS

Due respect was given to what has become traditional in missionary campaigns; and so on Thursday night we had the men's dinner, with the usual order of speakers. What most impressed the missionary was a speech by one of the young men of the congregation, a candidate for Orders now in his senior year at the University of Virginia, who gave in a simple spirit of real consecration a connected resumé of all the facts regarding missions, which had been presented during the course of the evening conferences. A vision had come to him; and in a manly way he passed the result of it along to the younger men of the parish, reinforcing it by an earnest appeal to their own interest and support for the great Cause. It gave good promise of a future ministry blessed with enthusiasm in appealing to better manhood; and it was met with an applause and hearty concord that will surely remain a happy memory with him when he recalls in later years how a first effort met such an encouraging response back among the men of his own home church.

The children of the Sunday-school had been included in the campaign, and an every-child canvass was made leading to the introduction of the double-

pocket envelope in the Sunday-school. The climax of this part of the mission was a great children's service, just before the regular eleven o'clock service on the concluding Sunday. The church was filled by more than two hundred of the church's youngest members. One by one they brought their pledges to the chancel; and as the words, "Be thou faithful unto death, and God will give thee a crown of life" were recited, it was the missionary's privilege to affix to the breast of each child a small gilt cross. Afterwards the pledges were presented at the altar. This emphasis upon the children's part in a missionary campaign is earnestly commended to Church workers. Not the least interesting feature of this unusual service was the eager way in which the adult members of the rector's Bible class presented themselves to receive their tokens, along with the children.

The church lawn was crowded with men and automobiles in the afternoon, when the canvassers, already well prepared and equipped for their work by the rector's instructions, met for final conference and prayer preceding the canvass. There could be nothing more thrilling than the sight of those thirty men seriously and devotedly under-



About eight of a confirmation class of forty were a direct result of the canvass. The cross was presented to the church by the class

taking their part in doing the King's business; and as the big cars wheeled out of the church yard they were sped on their way by many sincere wishes for a happy and successful afternoon. And over the wire next day the missionary received the following statement from the rector:

Last year there were but 123 persons in the parish who were contributing to parish support, and 122 for missions. Now there are 267 for current expenses and 265 for missions. The increase over last year approximates \$600 for current expenses and \$700 for missions; and these figures, added to the increase from the canvass of the Sunday-school, make a net increase of over \$1,700 for the year.

Moreover, the canvassers brought back the names of eleven applicants for membership in a new chapter of the Daughters of the King, nine for a branch of the Woman's Auxiliary,

eight for a revived chapter of the Brotherhood of Saint Andrew and many others for the adult Bible class. And last, but surely not least, the vestry has increased the rector's salary and has granted him a vacation.

Saint George's has added another witness among many to the "wonderful works of God" in applying itself to the "science of spiritual enterprise". There have been many greater parochial campaigns; but Saint George's stands as a typical parish of the country type, with all the difficulties in the way of advance which isolation and consciousness of limited resources inevitably make. It felt itself poor. It believed that peculiar local conditions would prevent larger giving. It thought its own field a sufficiently large one to engage all its vision, sacrifice and giving. But it has awakened to the larger vision and the larger field; and in its awakening has taken on new strength. And what Saint George's has done, may be done by any small parish of the land.

Some Conclusions. The missionary's task had been made easy by the rector's careful fulfillment of his part in preparation. *The best results come only where the field has been made ready.*

The children's part is best done, when the Sunday-school is given a distinctive place in the services of the campaign. In the Mount Savage campaign the Sunday-school pledge for missions was greater than the entire amount of the parish apportionment.

A congregation's interest in missionary giving is best increased by relating the missionary claim to their deepest religious life. After all, men are more drawn to missions from the viewpoint of practical religion than from that of practical business. Men who believe in Christ need only to appreciate that the Mission of Christ is the common task of all the followers of Christ.

MEETING OF THE BOARD OF MISSIONS

THE Board met in the Church Missions House, New York, October third. Much of the time was given to reports from the field. Dr. Reifsnider, president of Saint Paul's College, Tokyo, presented a proposition from the Japanese Ministry of Education that Saint Paul's take over the Nihon Medical School with a view to establishing an American University in Tokyo. The government offers to give a license with this school which will avoid the necessity of its students taking the State examination, thereby placing it in the highest class of government institutions. The Board expressed great interest in the plan and referred it to the Executive Committee with power to act.

Dr. John W. Wood gave an interesting account of his recent visit to the Alaskan missions and Bishop Thomas spoke of the recently established work among the Arapahoes on the Wind River Reservation in Wyoming. The Reverend J. A. Van Hoose, the founder of Saint Mark's Industrial School for negroes in Birmingham, Alabama, told of the need resulting from a fire which destroyed the building some time ago. (An account of this work appeared in THE SPIRIT OF MISSIONS for October.)

The Bishop of Cuba told of his concern for his clergy, both native and American, on account of the increased cost of living, and a slight revision of the pay-table was made. In China a still worse condition prevails owing to the low rate of exchange as well as the increased cost of necessities. Our foreign missionaries are paid in gold but the currency of the country is silver. To relieve the situation the Board guaranteed for the missionaries two dollars in silver for every dollar in gold. At the time of the meeting a dollar in gold would buy only a dollar and sixteen cents in silver as

against two dollars and forty cents three years ago.

Various recommendations were received from the conference of the China bishops held last May, among them an urgent request that the foreign secretary visit the China Mission in the near future.

The resignation of the Venerable C. M. Sturges was accepted with great regret. He retires from the work in Cuba after long and faithful service. The Reverend Edward H. Eckel, Secretary of the Province of the Southwest, resigns to become the rector of Saint Andrew's, Fort Worth, Texas.

Bishop Brown, coadjutor of Virginia, has accepted his election to the Board to fill the vacancy caused by the death of Bishop Nelson. Bishop Lawrence, who had been elected at the May meeting to take the place of the late Bishop of Minnesota, felt unable to accept and Bishop Reese, of Southern Ohio, was unanimously elected.

The diocese of Western Michigan has voted to relinquish \$940 of the \$2,940 grant from the Board. A resolution of appreciation was adopted.

The Treasurer's report has appeared in the general Church papers and a copy has been sent to all the clergy.

EXECUTIVE COMMITTEE

THE committee met on October 2 for the first time since June, with a good attendance. The appointments made will be found on page 786.

The committee expressed its appreciation of the action of the bishop of North Carolina in relinquishing \$200 of his appropriation for negro work.

An appropriation was made to enable our missionaries in Porto Rico to receive instruction in Spanish. It was decided that an examination should be held each quarter for the first two years to determine the progress made.

ANNOUNCEMENTS CONCERNING SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of speakers is published. When no address is given, requests for the services of the speakers should be addressed to the Right Reverend A. S. Lloyd, D.D., 281 Fourth Avenue N. Y.

Church Missions House Staff—The president and secretaries of the Board are always ready, so far as possible, to respond to requests to speak upon the Church's general work at home and abroad. Address each officer personally at 281 Fourth Avenue, New York.

Secretaries of Provinces—II. Rev. John R. Harding, D.D., 550 West 157th Street, New York. III. Rev. William C. Hicks, 1311 G Street, N.W., Washington, D. C. IV. Rev. R. W. Patton, D.D., P. O. Box 845, Atlanta, Ga. VI. Rev. C. C. Rollit, D.D., Saint Mark's Parish House, Minneapolis, Minn.

Alaska—Rev. A. R. Hoare and Miss E. F. Jackson in Province VIII; Miss R. G. Pumphrey, Miss Tate (Province V).

Brazil—Rev. W. M. M. Thomas.

China: Anking—Rev. Amos Goddard, Rev. E. K. Thurlow.

Hankow—Deaconess Julia Clark (Province VIII); Deaconess Edith Hart, Miss Helen Littell (address direct: 147 Park Avenue, Yonkers, N. Y.); Rev. T. R. Ludlow, Mr. E. P. Miller, Jr., Rev. Walworth Tyng, Mrs. Walworth Tyng (Province I).

Shanghai—Miss M. A. Bremer, Miss Annie Brown, Miss L. S. Hammond, Rev. J. G. Magee.

Cuba—Very Rev. G. B. Myers.

Japan: Tokyo—Rev. W. F. Madeley, Deaconess E. G. Newbold, Rev. J. A. Welbourn.

Porto Rico—Bishop Colmore.

Work Among Negroes—Archdeacon Russell, Lawrenceville, Va.; Rev. Giles B. Cooke, Portsmouth, Va.; Rev. A. B. Hunter, Raleigh, N. C.; Archdeacon Baskerville, Charleston, S. C.

CONCERNING MISSIONARIES

Alaska—Rev. A. R. Hoare, on regular furlough, reached his home in Long Beach, Cal., October 2.

Miss B. E. Frederick left Chena on regular furlough on September 1.

Anking—Sister Deborah Ruth arrived in the field August 24.

Miss Anne Wharton arrived in Shanghai September 4.

Dr. and Mrs. H. B. Taylor, on furlough, sailed from Shanghai September 29.

Mr. B. Woodward Lanphear sailed from Vancouver September 27.

Hankow—Deaconess Stewart and Mr. John A. Wilson, Jr., returning, arrived in Shanghai August 18.

Rev. J. A. Muller arrived in the field September 4.

Dr. Mary L. James of the Church General Hospital, Wuchang, left for Philadelphia September 29.

Kyoto—Miss Etta S. McGrath arrived in the field September 10.

Dr. J. L. McSparran arrived in Osaka with his family on September 8.

Miss Dorothy Spencer reached Tokyo on September 10.

Liberia—Miss M. S. Ridgeley, returning, sailed from New York on October 13. She will make the trip to Africa by way of Porto Rico and the Canary Islands.

Porto Rico—On October 2 the Executive Committee appointed Miss Mildred B. Hayes.

The Rev. and Mrs. F. S. Saylor arrived in the field September 5.

Miss Etta L. Robbins arrived in New York September 24.

Rev. George V. Dickey sailed from New York September 29.

Dominican Republic—The Executive Committee on October 2 appointed the Rev. William Wyllie.

Shanghai—Miss A. B. Jordan, Miss Ellen Miller and Miss Katherine Putnam arrived in the field August 18.

Dr. H. H. Morris and family, returning, arrived in Shanghai August 18.

Rev. T. M. Tong has arrived at the Philadelphia Divinity School.

Miss R. M. Elwin, resigning, sailed from Shanghai September 1 bound for her home in England.

Mr. and Mrs. C. F. Remer, returning, and Mr. J. Randall Norton, arrived in Shanghai September 4.

Miss E. S. Chisholm sailed from Shanghai September 29.

Miss A. M. Hill, returning, sailed from Vancouver September 27.

The Philippines—The Executive Committee on October 2 appointed Miss L. B. Flory nurse in St. Luke's Hospital, Manila (U. O. W. A.).

Tokyo—Rev. and Mrs. C. H. Evans arrived in Yokohama September 8.

The Misses Kinsley, new teachers for Akita, arrived in Tokyo September 8.

Miss M. B. McGill arrived in the field September 10.

Rev. N. S. Binsted sailed from Yokohama September 21.

Miss Carol M. Rix sailed from San Francisco October 13.

How Our Church is Caring for People of Other Tongues in Our Midst

II. WORK AMONG ITALIANS

The problem of reaching the Italians of this country is an interesting one for the Church. It is one of those questions, however, about which it is difficult to gather accurate statistics, because the interest behind the work in various sections is sometimes general, sometimes diocesan and sometimes parochial. The Board of Missions, as such, is making but one appropriation for Italian work; that is at Gary, Indiana. In treating this subject therefore it seemed best to get a view of the work from several standpoints. We are indebted to the writer of the first section for a general outline and to the writers of the second and third sections for some observations drawn from actual experience. The one fact to bear in mind in bringing this lesson before the pupils' is that there is a very great work for us to do, for our Italian brethren.

I. General

By the Reverend Henry J. Chiera

SO much has been written concerning Italian work that the whole question is in danger of becoming tiresome. Yet before we reach that stage we should perhaps make sure that we have a right understanding of the problem. Because our work among the Italians *is* a problem and a deep one.

After everything is considered and due credit is given to the efforts and successes of sincere Roman Catholics, the fact remains that a great many Italians are still unchurched, and they are so not for want of churches but because they don't seem to fit in with that particular kind of churching. That remnant of the unchurched constitutes the bulk of the raw material on which we are called to work. It cannot be said that our Church has totally neglected the opportunities along this line but it can be said that the length of the line is utterly disproportionate to the efforts. We have a good number of Italian churches, some of them very successful. And what is more interesting, they represent all types of churchmanship.

What constitutes the problem is not whether we have the right to work among the Italians—every good Churchman knows that it is his duty to propagate the Faith that has made him one—the problem is how are we to work among them? The question cannot be answered off hand. Any one who has approached it with anything like seriousness and honesty knows that it is a great one.

The Latins are emotional, and inclined to mysticism. That mysticism among the vulgar degenerates into the crassest superstitions. At times it seems that the only way to stop the evil is to eradicate everything mystical; at other times one sees the real evil in the remedy. The situation is extremely delicate and demands a wise handling. No man can be dumped into our work without a knowledge of the Italian nature and a broad understanding of the situation. Our work demands a gradual education, a bringing out, a refinement of atrophied or overworked faculties. We are not called to start a new garden, we are called to pull out, to weed and restore the falling plants and water with full vigor the seeds of goodness which are ready to blossom.



MR. TUZZIO AND THE CHOIR AT CALVARY CHAPEL

The Reverend Mr. Chiera is standing in the background. He is at present serving with a New York regiment

II. Calvary Chapel, New York

By the Reverend Vincente A. Tuzzio

UNDER the shadow of the elevated railroad in East Twenty-third Street, New York, where it turns to go down First Avenue, in the midst of warehouses and factories, is Calvary Chapel, where the work among Italians carried on by Calvary Parish is housed on the two lower floors of one of the tall buildings which line the street. This work has been in existence for about eight years. The first priest of the Church to take charge was the Reverend Carmelo di Sano, who was succeeded by several lay helpers. After three years of varying growth, the present vicar, the Reverend Henry J. Chiera, began his work and by his energy and devotion built up a strong organization. There is an average attendance of thirty at the Sunday morning services. The service is mostly in Italian, although the vested choir sings one of the

hymns in English. There is a Sunday-school with five teachers and an average attendance of forty—which of course means a larger enrollment. During the week there are evening meetings for Bible study and Evening Prayer on Friday, with a mothers' meeting on Tuesday evenings. During the past year there have been seven baptisms. The daily kindergarten is an important phase of the work and is a strong adjunct to the Sunday-school.

It is impossible to give an adequate account of this work without some personal mention of those who have done so much toward its success. Prominent among these is Mrs. Caron, a devoted, conscientious and hard worker from the very beginning. One who knows her well says "She is the backbone of the mission. . . . Widely known in the neighborhood for her kind heart, she is a mother to all." Her nephew, Mr. John Mid-



THE CHURCH OF SAN ANTONIO, GARY, INDIANA

dleton, gives his services as organist and is also a teacher in the Sunday-school. Among others, Mr. and Mrs. Tamburri and Mrs. Mincueli have been the means of bringing in many families, and Mr. Vigna has added to his personal influence among his countrymen the very practical help of making repairs on the chapel with his own hands. Doubtless there are many more who equally deserve mention.

III. *San Antonio Mission, Gary*

By the Reverend Wilbur Dean Elliott

LAST February San Antonio Mission was formally organized in Gary, Indiana. Mr. Nicolo Accomando, who had formerly been a Methodist minister among the Italians and had been confirmed by Bishop White, was placed in charge of the mission as lay-reader under the Reverend Wilbur Dean Elliott, rector of Christ Church, Gary. The Italians rallied to the support of this work and immediately set themselves

to providing a building for their services and various gatherings. During the past summer they were able to build a plain, neat chapel. They use the upper floor of the building for their services and the basement for social gatherings and meetings of the various organizations of the mission. They have the usual services and a Church School on Sunday with special services and instructions for both the children and adults during the week. It is true here also that a special effort is being made to familiarize these foreign-born and trained inhabitants with American ways and customs.

On the Feast of Saint Michael and All Angels the bishop of Michigan City ordained Mr. Accomando to the diaconate. He continues to be in charge of the work in Gary.

Since the organization of the mission, Bishop White has confirmed seventy-five men, women and children. While a larger part of these were

children, it still shows a willingness on the part of the parents to have their children confirmed in the Church and gives great hopes for the future of this work of the Church among the foreigners.

IV. Conclusion

AT the last General Convention the whole question of caring for immigrants was committed to the Board of Missions, but owing to the changed conditions and the lack of a domestic secretary, under whose care this branch of the work would naturally fall, very little has been done. The recent appropriation for the Italian work at Gary, Indiana, is simply indicative of the Board's interest in the whole question.

A number of dioceses are carrying on work for the Italians through their diocesan Boards or in other ways. Among them are Saint John the Evangelist, Rees and Vine Streets, Chicago, Illinois; Calvary Chapel, Twen-

ty-third Street and First Avenue, Holy Redeemer, Port Richmond, Saint Ambrose Mission, 236 East One Hundred and Eleventh Street and San Salvatore, 359 Broome Street, all in New York City; and L'Emmanuelo, Christian Street near Eleventh, Philadelphia. There are other parishes and missions in the various dioceses but the above are enough to show that at least something is being done for the Italians within our borders. During the year 1916, 33,665 Italians came into the country as against 49,688 in 1915. In those years immigration was larger from Italy than from any other country save Canada. In 1915, Russia was next with 26,187 and in 1916, Greece came next with 27,034. The question of statistics is a peculiarly difficult one at this time so that not very much can be determined by them. The fact remains that there is a great work for the Church to do among the Italians, and that the act of the Board of Missions was a step in the right direction.

CLASS WORK ON "HOW OUR CHURCH IS CARING FOR PEOPLE OF OTHER TONGUES IN OUR MIDST"

PREPARATION FOR THE LESSON

Statistics regarding the immigration from Italy (and the return to Italy from America, especially during the past year or more owing to the war) can be found in any library. If you happen to be in a diocese where work is being done for Italians, it would be well to refer to some of the diocesan journals for an account of just what is being accomplished.

THE FIRST FIVE MINUTES

Make some mention of the heritage of great men whom Italy has produced. Ask the children to give the name of a great poet, a great painter and a great navigator who were natives of Italy. Recall the fact that such interesting places as Rome and Venice are in Italy.

TEACHING THE LESSON

I. General

1. What particular fact should be borne in mind in working among the Italians?

II. Calvary Chapel, New York

1. How long has the Calvary mission among Italians been established?

2. What practical ways have some of the members taken to show their interest?

III. San Antonio, Gary, Indiana

1. What definite appropriation has the Board of Missions made for work among the Italians?

2. In which diocese is Gary?

IV. Conclusion

1. How does immigration from Italy compare with that from other countries?

2. Is there an Italian settlement in your city or diocese?

3. If so, is there some definite work which the Church can undertake for it?

THE WOMAN'S AUXILIARY

TO THE BOARD OF MISSIONS

THE FIRST YEAR AT SAINT LIOBA'S, WUHU

By Sister Edith Constance

WE are closing Saint Lioba's next week. Just think, one whole year of school! We have had the dearest girls. All of them are Christians except three, and five were confirmed at Easter. Best of all, our teacher also, about whom I wrote last year, was confirmed too. I think Bishop Roots had a part in that conversion, though he probably does not know it. He preached a sermon on prayer in the bishop's chapel in Anking, and one point was that each person choose some one companion to unite in prayer through the year. It occurred to me, why not choose Mr. Chin as my partner, for I had to spend several hours a day studying with him. So I began the very next day, and we wrote prayers, and said prayers, and agreed on certain things we were to pray about. When he was examined one of the examiners asked him to lead in prayer. He wrote out the prayer for me afterwards. It was really a most beautiful one and full of meaning and reverence. Now he acts as server to our Chinese clergyman every Tuesday at the Holy Communion in our little oratory.

There have been three great big events this past year—the opening of the school, the Reverend Mother's and Sister Beatrice's visit, and the building of our new wall; and I ought to add a fourth—the coming of the baby.

We have a splendid nine-foot wall all round the place, and how our girls

enjoy wandering about! They have been confined to a little square back of the house so long. But now there is no fear of encountering soldiers off duty, police, coolies, etc. It is a joy.

The baby happened this way. A young catechist died last fall, of typhoid, leaving a very young wife with an unborn babe. After the babe arrived the mother was very ill, and had to be sent to the hospital. In a few days the poor baby, who was left at home with an *amah*, was nothing but skin and bones. It looked just like a little bird fallen out of its mother's nest. We rolled the babe up in a rug and brought him home. A sweet young woman who had a young babe brought us clothes, and our cook's wife nursed him till we could get some kind of food. Now he is a fat, happy boy of six months. When his mother left the hospital we had her come here too. She has feet just three inches long. We do not quite know how mother and baby are to be provided for in the future. It is rather a problem to fit them in. Twenty-four of us have been living in a house smaller than most of the married people live in. The bishop said when he was here this spring that he thought if I felt inclined to take in any more I had better consult him!

The bishop has given us permission to build a small day school and preaching hall, and to call it Saint Lucy's Hall. In Chinese it would be the "True Light" Hall. Light is what China seems to need more than any-



Some of the Auxiliary women calling at Saint Lioba's

thing else. Our neighbors are all a very nice class of farmers, and there is nothing being done to teach their children or to give them a knowledge of the Gospel. It will be such a joy to help them. We are going to have a nice bathroom in it, and a small room where we can treat the children who have sores. The Reverend Mother planned it while she was here and gave us the money.

I want our women to give toward the United Offering. They never have done so, and we have nearly doubled our membership this year, having forty at the meetings as against eighteen or twenty of a year ago. They are very much interested in the Shensi Mission, partly because the general secretary is one of our own residents and has given them such inspiring talks. The Juniors have now two branches—one here at the school and one at the city church. Some of the Saint James's High School students have helped Sister Helen with the boys' branch this year. They have had twelve very interesting lessons on "How the Church came to China". The girls have made an endless number of money bags, with the Chinese word *fu* worked on them, which means "happiness". It is over the door of nearly every Chinese house.

After the children had gone home for the China New Year holiday we

had a retreat for our associates and other ladies, five coming down from Anking. The Reverend Mr. Gill of Nanking conducted it, and his addresses were most helpful. At the close, four new associates were received, one of them a Chinese lady. We are having our associates' manual translated into Chinese. The Reverend Mr. Chi's wife will be received some time soon. We have an altar guild of the confirmed girls. They are learning to clean the chapel, prepare for the services, wash and iron chapel linen, etc. When Sister Deborah gets here, I want her to teach the girls to play for service. Then when they go out they will be such a help in their parishes.

The spring has been very dry and a total loss of the rice crop was threatened. The people have had rain processions for weeks. The idols have been taken out of their temples, placed in the open common, dusted, and sprinkled with water to convince them it was hot and dry. Finally they were loaded with chains and told that if in three days there was no rain they would be shot and thrown into the river. It rained a little, but in the meantime Mr. Chang Hsun had begun a political disturbance, and Wuhu was put under martial law, and the idols were carried back to their temples and forgiven, for, of course, they could not bring the rain when such wicked men were in the country. When the schoolboys, with their band and all the teachers, escorted Mr. and Mrs. Thurlow to the steamer when they left for America the procession was taken for a rain procession. The people were delighted that the foreigners had got their school out to parade. They kept pointing out the priests and the nuns—quite a proper procession—and were positive it would rain soon. They were quite safe in their prognostications, for it was pouring at the moment! There has been rain a plenty since and everybody is happy.

THE AUXILIARY IN THE DISTRICT OF ANKING

By Elizabeth Barber, Secretary

THERE are eight parishes and missions in the district which have Auxiliary branches, but that number needs an explanation. For instance, Anking has two parishes but only one branch. I have to superintend everything of the kind, and I could not multiply branches; besides our women are yet too few to make two big, healthy branches—they do better joining hands. Then, too, only four outstations have branches that have really appointed officers, and those meetings and the teaching have to be left entirely with catechists. They always send an offering to the meeting and sometimes a delegate, but I would not call them really working, thoroughly understanding branches *yet*. I cannot get to the country often to stir them up. We can only send the leaflet lesson and trust all to the catechist. I hope to go soon to talk to them, also to take them some Perry pictures to be framed and put in their guest room, to illustrate the monthly lesson, which this year has been the history of mission work in China. Next year it is going to be on Bible heroes who came in from heathenism—Abraham, Ruth, the Philippian jailer, the Syrophenician woman and others. Of course, Kiukiang and Wuhu each has a branch, and I am longing for the day when big Nanchang will have one.

We send no boxes. Our work is confined to making stockings and slippers, which we try to sell and so increase our offering. So many of the Chinese women are too poor to give more than a few pennies, but they can sometimes give their time, if we for-

eigners can convert it into money by selling or rather buying their work.

We go slowly. It is not like home work; and, oh, the difficulties seem so many when such a few women read! Our annual meeting is usually in October. Last year it was held in Anking, and nearly every confirmed woman in the city came to the Holy Communion and stayed for the business meeting. To this meeting they and the delegates from the Anking country branches, from Wuhu and Kiukiang, brought \$221.46. Of this, \$150 was voted to Shensi, the new work under Chinese; twenty-five dollars to the new woman's hospital; fifteen towards a Communion service for Taihu (an outstation); the balance was put in bank for the widows' home the women hope some day to build. The increase over the year before was only \$22.09, but we are thankful that, in the present state of affairs, it did not fall below; war prices are felt here.

At the Juniors' meeting, they offered \$58.14 (Mex.)—fifteen dollars to the Board of Missions in America, fifteen dollars for diocesan work, ten dollars to Saint James's Hospital, and eighteen for a font for an outstation. At the closing missionary rally, the women and Juniors met together in the cathedral, and Mr. Lee addressed them. At that time the offering was presented by Mr. Tsen for Kiukiang, and two little children represented the Juniors. This year I am going to see that the women send something to the Triennial Offering. They have been giving enthusiastically to the work in Shensi and I have not liked to dampen this enthusiasm.

THE PILGRIMAGE

IN THE PROVINCE OF THE SOUTHWEST

July 29-September 1

"IT is too bad that the Pilgrimage of Prayer should be assigned to us in August, which finds us almost at a standstill in Church work. I am afraid we shall not be able to carry it out. So many of our people are away, and those that are home are taking a rest from what has been a very busy season. In this parish we are to have no services at all during August, and I shall be away a part of the time. While the guild is to continue its meetings, they will be very poorly attended; so, taking all these things into consideration, I do not see how we can carry out the excellent programme you have suggested. I am sorry, because I am more than anxious to have our women interest themselves in everything pertaining to the Auxiliary."

From Kansas the president of the branch wrote: "Yes, the Pilgrimage of Prayer will be observed in the diocese, though I must confess to a smile when I discovered we begin July 29." This officer adds a personal bit to her letter, which possibly accounts for her acceptance of this difficult week: "My mother, a Church of England woman, is ninety-two years old today, and she is very interested in this week of prayer as it is planned. Her chief delight is in the service of the Church; indeed, it has been so most of her life—now it *is* her life."

And from this came the rising tide of encouragement which made the Pilgrimage in the Southwest, in the fierceness of its summer heat, a season to be thankful for.

Missouri struck the keynote. In the July number of *The Church News* appeared these words: "The week assigned to the dioceses of West Missouri and Missouri was evidently

chosen from some other point of view than that of co-operation of temperature, physical comfort and people's being at home, just as the weather surely was not considered in assigning mid-winter to New England. The committee in charge of the programme for this diocese, however, has tried to the best of its ability to reduce these unfortunate elements to the minimum by planning Church services in parishes whose churches will not be closed at that time, by arranging week-day services to be held in the evening, except the quiet hour to be conducted by the bishop-coadjutor in Saint Louis the tenth of August, and by leaving the planning of cottage meetings to the judgment of the local Auxiliaries. The week coming when parish work is not being carried on its normal way increases the personal responsibility of all communicants for a special emphasis in their own meditations, prayers, and in their actions inspired by the topics for intercessions, wherever each one may be. . . . The Pilgrimage will come to us from Salina and Kansas. Let us not fail to do our part so that it may pass on to Arkansas, Eastern Oklahoma and Oklahoma not marred by our effort."

And Missouri's hopes were, in one particular, more than fulfilled—in Saint Louis the weather was "ideal". At every service attended by the chairman of the committee the number of men and women present surprised her. "I shall always be glad, and better, I feel sure, for the privilege that has been mine in having this work given me to do. The influence of good from the Pilgrimage can never be measured."

The West Missouri, Arkansas and Eastern Oklahoma presidents had to work at long range, being absent in Nebraska, Michigan and Western New York. The West Missouri president promised to keep the week, and to try to enlist the interest of summer guests, also to ask the bishop of Michigan to hold a service in a near-by village which he occasionally visits. The bishop of Eastern Oklahoma wrote from Minneapolis, asking for 800 copies of the Pilgrimage leaflet, to use personally, by sending them to all the people of his district. The bishop of Arkansas had one of the evening services in Saint Louis, and finding one of his parish priests in that city, secured his help also in a parish observance there; the bishop of Mexico conducted a quiet hour in Houston, Texas; the secretary of a parish branch in Dallas, visiting in Boulder, Colorado, kept her pilgrimage, on one evening calling her friends together—"A great many Texans were present"; the United Offering custodian of the West Texas Branch wrote: "I shall not be able to share in West Texas's week at home, for at that time we shall be in the Rocky Mountains where there are no churches. I shall have to keep my week of prayer by myself. I have some leaflets with beautiful suggestions, which I shall try to follow."

And how about the stay-at-homes who braved difficulties, and surely were blessed in blessing others?

A priest writes from Kansas: "Will it be possible to send me leaflets for the Pilgrimage of Prayer? This is the post town for Fort Riley, and I am one of the priests representing the Church at the fort, and temporarily in charge of the local parish. The little parish has been in a moribund condition, and we are attempting to revive it to the point of doing its share to meet the situation. If you will be so good as to assist us in the endeavor, we will undertake to make the week as profitable as possible."

A chaplain of the United States Cavalry conducted the services at Marfa, Texas, in the district of New Mexico. In that district they had begun to prepare in May, when the Pilgrimage was explained not only at the annual meeting of the branch, but, also, before the convocation of the district. The president wrote: "Our members are giving so much time to making surgical dressings for the Red Cross and knitting for the Navy, the summer has been so unusually hot, we realize the real consecrated effort necessary to carry out our Pilgrimage faithfully." In North Texas the same early preparation began. In her own parish, in her rector's absence, the president of the Auxiliary branch planned to gather such women as might be at home, for short devotional meetings, asking the women of other parishes and missions having no clergyman at hand also to pray in their homes.

Lack of space forbids the story in detail, that has come to us from West Missouri, Arkansas, Dallas, Texas and West Texas. From these accounts we give a few pictures of the work in individual places, believing them to be typical of many more. We can only mention that the bishop of West Missouri returned from Michigan to help his people keep their week. In one parish of this diocese for weeks in advance a weekly preparatory service and meeting were held, and a telephone reminder was regularly sent to those taking part. These preparatory services were felt to be truly "closer walks with God", sincere and heartfelt, and the fruit was evident in the week that followed. The bishop of Dallas, first in age of all our bishops, asked that he might conduct one of the services, and special thanksgivings were made for him by his people, and special prayers for the bishop-coadjutor, so soon coming to his aid. In one mission of that diocese, two years old and having but fifty communicants,

there was an average daily attendance of twenty-eight. The archdeacon in the western part of the diocese arranged services in all the missions; in one place with only twelve children in the Sunday-school, these children and grown-ups together went into one class, and had four lessons on prayer, in preparation for their praying week. In this diocese an arrangement was made by which persons unable to walk to the services were called for and taken to them.

Texas borrowed from Massachusetts and New Hampshire in making its preparations. The president began the week in this spirit: "The difficulties at this season are great, but we are endeavoring to make incentives of these same difficulties; and daily I pray, and many with me, that we may not falter, but go forward confident in the belief that our diocese will be strengthened by this wonderful Pilgrimage of Prayer." The clergy at home in the diocese gave their hearty co-operation; one returned to his former parish from a diocese to which he had lately removed to help his people keep the week; another came back from vacation to observe the Pilgrimage in the two towns in which he ministers; one hard-worked rector, having no vacation, attended four services and was celebrant at three; in Houston, with six parishes and missions, and four resident diocesan officers, a real pilgrimage from place to place was possible, and a service at the old ladies' home was also held; in one small, struggling mission, the Methodist minister and his wife were in the congregation.

We have saved the records from two parishes to close this recital of our Pilgrimage in the Southwest—where, we were told by one diocesan president, "the week was very unfortunate—mid-summer—the weather so hot, so many away, no shepherd to lead them." We have already seen it was not always so.

From West Texas: "The Pilgrimage came to us the last week of August, and was one of the most helpful weeks we have ever known in our little parish. 'Twas truly wonderful, and we all feel very much helped by the privilege we have enjoyed. On Monday, Tuesday, Friday and Saturday afternoons, we met at the homes of some of our women—had prayers for 'The Times', for 'Rain' (which has been so terribly needed with us), for 'Peace', for 'our Soldiers and Sailors', and for everything that is needed in our missionary fields, at home and abroad. We had papers, on 'How the Pilgrimage Originated', 'What Prayer means to the Woman's Auxiliary', 'Missionary Education', 'What the Missionary Box means to the Missionary's Family'. All of this was most interesting. Wednesday and Thursday nights we met at the church with our minister, and received the most helpful talks from him. The ladies with cars went out into the suburbs and brought to each meeting some who had no way of riding. Our free-will offering of the week amounted to nearly ten dollars—of course this was composed of nickels and dimes. I am sure we can say 'We have indeed kept the Pilgrimage of Prayer gloriously!'"

From Arkansas: "Our rector entered heart and soul into the spirit of our week and planned the most beautiful and reverent services, not sparing himself in any respect. Our Auxiliary president sent out signed, typewritten letters to every communicant in the parish, three days before the Sunday on which we were to begin. On that Sunday we had an early and a late celebration of the Holy Communion, and the rector preached on the subject of prayer. We used some prayers written by Bishop Winchester at all the services. On Monday there was a prayer service at ten a. m., and on Tuesday was our all day service. It began with Morning Prayer at nine, then a celebration of the Holy Com-

munion at ten. One feature of this service was unique—our priest prayed for each one of us, old and young, in the prayer of Consecration just after the Invocation. I cannot tell you how solemn and impressive it was. It was just as if our faithful shepherd was calling us each one by name, as he led us up to greater heights and greener pastures. The names were grouped in families, so that the married children and their husbands and wives, even if they were not of our immediate fold, were prayed for. That, to my mind, brought out the idea of Christian unity so beautifully. We had hearty congregational singing at this and all other services. After this service was ended our all-day watch began, and it was very beautiful to see the way in which the Auxiliary members responded to the duty as explained to them before. At no time during the day were there any less than the faithful two or three to keep the torch of intercession burning. At the noon hour, we had the prayers for that hour on the cards sent out by the Board, and at the other hours the rector came into the chancel, for a prayer, or a litany from the Hymnal, or to read verses from the Gospels. At five-thirty we had Evening Prayer, and ended at six-thirty by singing the *Gloria in Excelsis* as an act of thanksgiving.

"It was truly a wonderful day in the history of this parish. It was such a comfort to me to see the young women taking part as they did. I tried to help the watchers feel that they were 'watching with the Master'. The days following this we had the prayer service sometimes in the afternoon, for the convenience of those who were engaged in the morning, and on Saturday, prayed in our homes."

Surely the president of the Dallas Branch said right when she wrote: "I think the week of prayer will be of lasting benefit, and even in places where few attended, those who came were surely helped and those who

stayed away must have been strengthened by the prayers that were meant for them too. One of the most encouraging features to me was the number of women who participated in an active way, leading the prayers, making talks and overcoming difficulties that were natural at that time of the year when most of the branches were disbanded and so many of the rectors were away. Our time came during the most intense heat we experienced this summer, but I was rather glad that it came just when it did, for it was a challenge to our loyalty as Churchwomen—and I have rejoiced at the response and am confidently expecting deep and abiding results."

A PRAYER

(From *Arkansas*: adapted)

For Wisdom and Sympathy

O GOD our Father, who art ever ready to bless the service of Thy children, grant that we as women of Thy Church may be sensible of all that ought to be done in Thy Name at home and abroad. Bind us to each other in the bonds of true sympathy, expand our hearts to the sorrows, labors, hopes and purposes of all, that so we may bring men and women everywhere to see the blessed fruits of Thy Gospel. Help us to be so mindful of the great need which mankind has of Thee, that we will pray, work and give as may become those whose hearts are stirred by love of Thee and the needs of their brothers everywhere. Grant this, for the sake of Jesus Christ, our Lord. *Amen.*

IN NOVEMBER

November 4 - 10 — European Churches, Liberia and Southern Brazil.

November 11-17—Haiti and Cuba.

November 18-24—Panama Canal Zone and Mexico.

November 25-December 1—The Auxiliary throughout the Church.

Let us pray for these and for each other during these closing weeks.

THE LAST WEEK

November 25—December 1

A UNITED OFFERING mission-ary is planning to keep in her district the last week of our Pilgrimage of Prayer. She writes: "At a recent convocation we promised to use all diligence in preparing for the final week of prayer—the week next before Advent. Can you send us suggestions for its observance? You will bear in mind that this part of the district is filled with women who cannot read or write, therefore I have thought we might form small groups and instruct them, and then we can pray over it, and thereby make them feel that they too are part of the great Church Militant."

It is this letter which led to the suggestion that the Lord's Prayer be our prayer for united use in these closing days. Surely we believe that every petition of our praying year may be found in these words in which our Lord taught His disciples how to pray.

SUGGESTIONS

1. Let us pray every day at noon the Lord's Prayer, with a special petition in mind each day:

On Sunday, for the unity of Christ's Church; on Monday, for love among all Christians; on Tuesday, for the coming of Christ's Kingdom; on Wednesday, for a righteous and abiding peace among the nations; on Thursday, for harmony among all associations formed for works of good; on Friday, for a blessing upon our enterprises of study and gifts and prayer; on Saturday, for the winning of all our fellows to study, give and pray in the service of Christ.

2. Let us make our Communion on one or more of these days in this last week:

On November 25th, the Sunday next before Advent, gathering all our petitions into one great interces-

sion and presenting them before God; a corporate Communion for the women throughout the Church;

On Thursday the 29th, Thanksgiving Day, thanking Him for His manifold goodness, shown even in these darkest days to us, our nation and the world;

On Friday the 30th, Saint Andrew's Day, consecrating ourselves to Him afresh, and resolving that, with the coming of the new Christian Year, we will take up cheerfully any task He sets before us.

3. On Saturday, December 1st, at noon, in the chapel of the Church Missions House, our closing prayers will be said. Think of us then, as we shall think of you, and pray that God may bless, in ways which at the Great Coming we may see and praise Him for, the daily intercessions of our Year of Prayer.

At some time during this week make a contribution towards the Auxiliary gift of our Praying Year for Saint Agnes's School, Kyoto.

SPECIAL NOTICE

THE conference in November will be held in a different place and on a different day from the conferences generally. It will take place in Philadelphia at the time of the synod meetings of the Province of Washington; the date, Wednesday, November 21st; the hour 10.30 a. m.; the place Holy Trinity Memorial Chapel Parish House, Spruce and Twenty-second Street, Philadelphia. The subject: *The Work of the Conference Committee with the Board of Missions*, to be introduced by the chairman of the committee appointed at the Triennial of 1916.

As usual all women interested are welcome at this meeting, and especially those representing the branches within the province.

ACKNOWLEDGMENT OF OFFERINGS

TO APPLY ON THE APPORTIONMENT AND AID
THE BOARD IN MEETING ITS APPROPRIATION

Offerings are asked to sustain missions in thirty-three missionary districts in the United States and possessions, Africa, China, Japan, Brazil, Haiti, Mexico and Cuba and in the Canal Zone; in thirty-nine dioceses, including missions to the Indians and to the negroes; to pay the salaries of thirty-two bishops, and stipends to about 2,548 missionary workers, domestic and foreign; also two general missionaries to the Swedes and two missionaries among deaf mutes in the Middle West; and to support schools, hospitals and orphanages.

With all the remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George Gordon King, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

The Treasurer of the Board of Missions acknowledges the receipt of the following from October 1st, 1916, to October 1st, 1917

DIOCESE OR MISSIONARY DISTRICT	Apportionment For Domestic and Foreign Missions October 1st, 1916, to November 1st, 1917	Amount received from October 1st, 1916, to October 1st, 1917	DIOCESE OR MISSIONARY DISTRICT	Apportionment For Domestic and Foreign Missions October 1st, 1916, to November 1st, 1917	Amount received from October 1st, 1916, to October 1st, 1917
PROVINCE I.			PROVINCE IV.		
Connecticut	\$57,445	\$51,819.48	Alabama	\$8,604	\$3,302.87
Maine	4,692	3,665.06	Atlanta	5,614	4,194.09
Massachusetts	83,717	68,590.91	East Carolina	4,158	7,819.90
New Hampshire	6,411	5,257.60	Florida	4,948	3,382.17
Rhode Island	23,398	22,527.13	Georgia	4,607	3,960.70
Vermont	5,400	4,272.81	Kentucky	8,146	5,366.04
W. Massachusetts...	15,285	13,927.41	Lexington	2,597	2,325.09
	\$196,248	\$170,060.40	Louisiana	8,494	4,990.30
			Mississippi	5,513	3,216.83
PROVINCE II.			North Carolina	7,192	6,896.23
Albany	\$28,115	\$16,154.49	South Carolina	9,195	9,794.03
Central New York...	25,535	15,329.16	Tennessee	8,873	4,825.66
Long Island	63,474	27,720.51	Asheville	2,461	1,735.52
Newark	45,356	43,510.48	Southern Florida ..	2,400	2,379.12
New Jersey	32,589	22,194.56		\$82,802	\$64,188.55
New York	279,468	195,869.00			
W. New York	29,796	17,557.08			
Porto Rico	144	308.97			
	\$504,477	\$338,644.25	PROVINCE V.		
PROVINCE III.			Chicago	\$47,943	\$22,566.10
Bethlehem	\$21,642	\$17,053.82	Fond du Lac	3,873	3,015.90
Delaware	5,182	5,384.47	Indianapolis	4,765	2,819.48
Easton	3,097	2,081.59	Marquette	2,555	1,838.96
Erie	7,071	4,195.42	Michigan	17,898	15,466.12
Harrisburg	11,407	5,846.69	Michigan City	2,571	1,469.47
Maryland	34,454	26,208.29	Milwaukee	10,957	4,396.77
Pennsylvania	143,704	130,023.94	Ohio	24,617	16,388.34
Pittsburgh	26,119	19,550.44	Quincy	2,990	1,834.40
Southern Virginia ..	20,422	15,036.96	Southern Ohio	16,345	12,845.20
Virginia	15,618	18,552.41	Springfield	3,890	1,215.29
Washington	25,523	18,693.83	W. Michigan	6,845	4,279.68
W. Virginia	6,900	6,197.59			
	\$321,139	\$268,825.45		\$145,249	\$88,135.71

DIOCESE OR MISSIONARY DISTRICT	Apportionment For Domestic and Foreign Missions October 1st, 1916, to November 1st, 1917	Amount received from October 1st, 1916, to October 1st, 1917	DIOCESE OR MISSIONARY DISTRICT	Apportionment For Domestic and Foreign Missions October 1st, 1916, to November 1st, 1917	Amount received from October 1st, 1916, to October 1st, 1917
PROVINCE VI.			PROVINCE VIII.		
Colorado	\$9,560	\$4,440.32	California	\$13,113	\$5,132.09
Duluth	3,525	2,098.37	Los Angeles	15,416	6,776.73
Iowa	8,375	3,083.38	Olympia	5,434	2,011.41
Minnesota	16,450	7,709.72	Oregon	4,052	1,390.89
Montana	5,035	4,103.13	Sacramento	2,487	1,020.02
Nebraska	4,127	1,753.44	Alaska	926	257.19
North Dakota	2,166	1,933.93	Arizona	1,305	1,503.90
South Dakota	3,358	3,546.53	Eastern Oregon	692	420.98
Western Colorado ..	635	456.13	Honolulu	1,857	2,867.21
Western Nebraska ..	1,496	1,212.50	Idaho	2,226	1,924.71
Wyoming	2,425	1,575.69	Nevada	755	588.03
			Nevada	1,367	1,003.83
			San Joaquin	2,571	1,173.12
			Spokane	445	.....
			Philippines	1,008	819.46
			Utah		
	\$57,152	\$31,913.14		\$53,654	\$26,889.57
PROVINCE VII.			Anking		
Arkansas	\$3,386	\$2,142.93	Brazil	\$223	\$7.50
Dallas	3,521	1,890.71	Canal Zone	179	157.63
Kansas	4,596	1,972.66	Cuba	746	213.15
Missouri	14,168	9,368.55	Hankow .....	.....	644.64
Texas	7,794	6,233.28	Kyoto .....	.....	19.21
West Missouri	5,897	2,728.97	Liberia	374	5.62
West Texas	2,410	2,144.35	Mexico	374	670.30
Eastern Oklahoma ..	1,277	1,288.48	Shanghai .....	.....	8.46
New Mexico	1,122	1,365.45	Tokyo .....	.....	26.00
North Texas	791	929.28	European Churches..	1,490	266.00
Oklahoma	1,106	855.31	Foreign Miscellaneous	.....	542.51
Salina	844	669.62			101.44
				\$3,386	\$2,662.46
			Miscellaneous .....	.....	\$3,367.54
	\$46,912	\$31,589.59	Total	\$1,411,119	\$1,026,276.66

OFFERINGS TO PAY APPROPRIATIONS

SOURCE	TO OCTOBER 1, 1917	TO SEPTEMBER 1, 1916	INCREASE	DECREASE
1. From congregations	\$611,073.98	\$636,287.84	.....	\$25,213.86
2. From individuals	121,933.37	121,522.02	\$411.35	.....
3. From Sunday-schools	186,900.61	186,919.23	.....	18.62
4. From Woman's Auxiliary	106,368.70	112,689.90	.....	6,321.20
5. From interest	134,073.57	155,000.74	.....	20,927.17
6. Miscellaneous items	9,073.45	12,621.62	.....	3,548.17
Total	\$1,169,423.68	\$1,225,041.35	.....	\$55,617.67
7. Woman's Auxiliary United Offering.....	96,000.00	72,000.00	\$24,000.00
Total	\$1,265,423.68	\$1,297,041.35	\$31,617.67

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